

THE PEOPLE OF
THE EASTERN ORTHODOX
CHURCHES,
THE SEPARATED CHURCHES
OF THE EAST, AND
OTHER SLAVS.

REPORT OF THE COMMISSION APPOINTED BY THE MIS-
SIONARY DEPARTMENT OF NEW ENGLAND TO
CONSIDER THE WORK OF CO-OPERATING
WITH THE EASTERN ORTHODOX
CHURCHES, THE SEPARATED
CHURCHES OF THE EAST,
AND OTHER SLAVS.

RT. REV. EDWARD MELVILLE PARKER, D.D., *Chairman*,
Bishop Coadjutor of New Hampshire.

REV. THOMAS BURGESS, *Secretary*,
Saco Maine.

REV. ROBERT KEATING SMITH,
Westfield, Massachusetts.

Presented at the Council of the Department held at
Providence, Rhode Island, October 23, 1912.

PUBLISHED BY THE COMMISSION.
Springfield, Massachusetts.

1913.

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Saco, Maine.

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PREFACE.

This is the report in full, of which extracts were read at the Department Council of New England in Providence, in October, 1912, by the committee appointed to consider the work of co-operating with the Eastern Orthodox Churches, the Separated Churches of the East, and other Slavs. The report has been somewhat expanded and brought up to date.

Foreigners are pressing into New England in increasing numbers, and the Germanic, Scandinavian, and English-speaking immigrants are now being succeeded not only by the Italians, but by the Greeks, Syrians, and many Slavic peoples of Eastern Europe. The problem of dealing with these races is no longer a theoretical one, but one that comes into almost every one of our home towns in an acute and insistent way. Co-operation with these fellow Christians, and a helpful ministry to them in this new land, will, we trust, ultimately result in the restoration of inter-communion, after centuries of separation, between East and West; but the divisions of centuries are not remedied in a few months, and there must be a large preliminary clearing away of misunderstandings, and a great increase of knowledge, before we can deal helpfully and practically with this vital home question of the foreigner in our New England towns and cities.

The ignorance of the average American about these latest comers to our shores is profound! All Slavs are indifferently called Polanders; some, by a strange perversion of facts, are called Huns, the name of no Slavic race, but of their oppressors in Hungary. Albanians, Greeks, Turks, and Syrians, and any other unknown races, are often indifferently termed "Dagoes." Russian and Syrian Orthodox Christians are called "Greek Catholics," even in official government reports, this being the name properly applied to men of the Greek race who have submitted to the Papal obedience. Few American Christians know whether we are speaking of races or religious beliefs when they read the words "Uniat," "Maro-

nite," "Slovak," "Monophysite," "Ruthenian," "Jacobite," or "Gregorian Armenian."

This report is an attempt, by a careful account of some of the newer races of immigrants, and by a discussion of their separate nationalities, to dispel ignorance and inspire interest in a pressing New England problem. We hope that it will arouse interest in this question, promote further investigations by individuals, provoke criticism, invite correction of facts stated, and stimulate active work by individuals and congregations.

The writers of the various reports herein included have obtained much of their information from leading men of the different races themselves, so that a good part of this work is the result of original investigation.

In general, we would suggest—

(1) That Churchmen should get an accurate knowledge of these different races as they attempt to work for and with them; not, for example, attempting the impossible, by trying to induce Armenians and Greeks to worship together.

(2) That they should make a determined effort to establish personal relations with individuals.

(3) That there should be the same sort of effort to get a thorough acquaintance with small communities of foreigners, to know them, and to become known by them. There is a special opportunity for patriotic and religious work where the foreign communities are small.

(4) That we should not press inter-communion with the members of the Orthodox Eastern Churches, but should endeavor to co-operate intelligently, and to avoid anything like proselytism, which greatly and justifiably alarms them.

(5) That we should lend our churches for services by their own clergy in their own tongue, making careful efforts to see that the priests intrusted with such privileges are those properly accredited by their own Church authorities.

(6) That we should make some effort to teach them individually, and in small gatherings, something of the principles of American life, of American government, and of patriotism. The foreigners should see some of the best of Americans, and not, as is too often the case, only the lower and baser citizens of this country.

Lastly, we would suggest the duty for Christian people of earnest prayer for mutual understanding and co-operation. These strangers know little of the principles and methods of the Anglican Church, and we even less of their ways of looking at things and of approaching religious questions. There is a real work to be done among some Slavs who are breaking away entirely from a rather loose attachment to the Roman Church, as well as among the Orthodox, and among those who are disturbed and upset by the strange political, social, and religious ideas of the community in which they find themselves.

It is, perhaps, well to end this little introduction to the report of the Committee of the Missionary Council of the Department of New England by the words of a diaconal petition which occurs more than once in the Liturgy of St. Chrysostom, used in their several languages by all the Orthodox and Eastern Christians:—

“For the welfare of God’s holy Churches, and for the union of them all, let us pray to the Lord.”

OFFICIAL LETTER OF SYMPATHY

FROM THE NEW ENGLAND COUNCIL TO THE CHRISTIANS
OF THE BALKAN STATES.

In the Council of New England held in Providence, October 22 and 23, 1912, the Rev. Robert Keating Smith introduced a resolution, seconded by the Bishop of Vermont, expressing the sympathy of the Council with the Christians in the Balkan war then imminent, on account of the necessary bloodshed and loss of life. The resolution was referred to the Committee on the Oriental Churches, and Bishop Parker, as chairman of the committee, drew up the following letter, which was very handsomely engrossed, then signed and sealed by Bishop Parker, and sent by registered mail to the four Archbishops addressed.

To the Archbishop and Holy Synod of Athens and our brethren
of the Holy Orthodox Church of the Kingdom of Greece,
Grace, Mercy, and Peace from Our Lord Jesus Christ:

The Bishops, clergy, and lay representatives of the Episcopal Church in that portion of the United States commonly called New England, assembled in Council in the city of Providence and State of Rhode Island on October twenty-third in the year of Our Lord one thousand nine hundred and twelve, direct me to send to our brethren in Greece, Montenegro, Servia, and Bulgaria, through their spiritual leaders, an expression of warm and earnest sympathy.

We desire to tell you of our fervent hope that God will guide your counsels and aid your efforts for the welfare of your and our fellow Christians. Our warmest sympathy goes out to the wounded, the sick, and the dying, and to those who mourn for the dead, and to our sympathy we join our earnest prayers that by God's mercy the strife of battle may soon end, and that lasting peace may be given to you and to the world.

The Council of the whole of our American Branch of God's Holy Catholic and Apostolic Church does not meet for many months, and so in our smaller gathering to plan for the work of God in our separate dioceses and in the group which they form, we hasten to express to you our feeling of fellowship in your sufferings and our prayers for your peace.

Signed for the Council of the Episcopal Church in the

dioceses of Connecticut, Massachusetts, Rhode Island, Vermont, New Hampshire, Maine, and Western Massachusetts, and by its order,

EDWARD MELVILLE PARKER,
Bishop Coadjutor of New Hampshire.

Identical letters were sent to:—

The Most Reverend the Exarch of Bulgaria, and our brethren of the Holy Orthodox Church of the Kingdom of Bulgaria,

The Archbishop of Belgrade and Metropolitan of All Servia, and our brethren of the Holy Orthodox Church of the Kingdom of Servia,

The Metropolitan of Scanderia and the Seacoast, Archbishop of Cetinje, Exarch of the Holy Throne of Ipek, and our brethren of the Holy Orthodox Church of the Kingdom of Montenegro.

REPLY OF THE EXARCH OF BULGARIA

WRITTEN IN ENGLISH BY HIS GRACE.

CONSTANTINOPLE, 8-21 December, 1912.

To the Right Reverend Edward Melville Parker, Bishop Coadjutor of New Hampshire, and to our Beloved Brethren in Christ of the Council of the Episcopal Church in the dioceses of Connecticut, Massachusetts, Rhode Island, Vermont, New Hampshire, Maine, and Western Massachusetts, in New England, United States of America.

Right Reverend Sir and Beloved Brethren in Christ, grace, mercy, and peace from God and Our Lord Jesus Christ with your spirit:

We are exceedingly moved by the excellent Christian expressions of sincere sympathy, which you have transmitted to us by the direction of the Honorable Council of your American Branch of God's Holy Catholic and Apostolic Church, of October twenty-third of the current year, on the occasion of contemporaneous events transpiring among us, when in heroic struggle for sweet liberty not a few of our brethren and children of our Holy Church have evinced the highest degree of love by laying down their lives for their neighbors. Likewise for the wounded and for the sick and the dying, as well as for all those who sorrow and mourn for the fallen on the field of battle in defence of the Faith of the Holy Cross and of their Fatherland, your sympathy is a work

of God's comforting love, which from strength unto strength powerfully strengthens the patient enduring of sufferings for high and sacred ideals in the Name of the One Divine Sufferer for the salvation of all.

In expressing to you the feelings raised in all of us by your honorable brotherly message, We, in the name of our Holy Church and all the Bulgarian nation, present to you our highest esteem, and beg you to accept the expression of our warm and hearty gratitude for the sympathy you express with the trials which our nation is passing through, and for your united prayers to God's mercy for the end of the war and for a lasting peace with us and throughout the whole world. At the same time we express our unswerving confidence that God, in His all-kind Providence, will deign to hear from Heaven and will fulfill our and your mutual fervent prayers to Him for the glory of His most Holy Name unto the ages.

Owing to temporary difficulties of communication and to other circumstances which cause delay in our communications with the administration of our Holy Church in the kingdom of Bulgaria, we are sorry that it is not possible for us to do in time what depends upon us, in order that to your highly honored message a befitting publicity should be given among the children of our whole Church; but we are sending to-day, together with the present, your original message to the Holy Synod of our Holy Church in the Kingdom of Bulgaria, requesting them to take the necessary measures in the above-mentioned very desirable intent.

✠ BULGARIAN EXARCH: JOSEPH.

REPLY OF THE METROPOLITAN OF MONTENEGRO

Consistory of Cetinje.

No. 1767.

CETINJE, December 7th, 1912.

His Lordship, Sir Edward Melville Parker,
Bishop of New Hampshire.

YOUR LORDSHIP:

A great rejoicing was evoked in me and in my God-protected flock by your brotherly-loving message of October 23d, Our Lord's year 1912, which your Lordship pleased to address to my name from yourself and from your Council of bishops, clergy, and representatives of the Holy Episcopal Church of the United States of America.

Your message is deeply imbued with feelings of Christian love towards our brave troops and our sacred cause in struggling against the five-century-old enemy of Christianity and civilization on the Balkan Peninsula. Your and your holy Council's great sympathy, which, in our present fate-bearing days, you were pleased to bestow upon us, gives us moral strength to complete with a greater energy the holy action of the Crusade. This love of yours towards us flows out from the divine teaching of Christ the Saviour, who has said: "This is My commandment, that ye have love between yourselves as I have love towards you" (John XV, 12).

You, your Lordship, and your enlightened Council, uniting your holy prayers with those of ours, force upon us a well-grounded confidence that the Heavenly Creator will fulfill these our united prayers that the fighting be crowned with success for our just cause, resulting in the final victory of Christianity over Islam, and the attainment of the universal peace desired by all civilized peoples.

You and your holy Council, enlightened by the Evangelic teaching, have not been kept by the expanse of the Great Atlantic Ocean from uniting your holy prayers with ours, which is a proof that our Churches have one and the same Invisible Head in Heaven, the Great Head-Shepherd, Our Lord Jesus Christ, and that we all are members of Christ's Church, as it is said in the Holy Scriptures: "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all" (Ephes. IV, 5-6).

Deeply thanking your Lordship and your holy Council for your love and sympathy towards us and our holy cause, we warmly entrust ourselves to you, that in the future you retain toward us the same inclination which you have been pleased to show us hitherto.

I beg that you, your Lordship, will please accept this expression of my deep esteem, and will convey the same to the holy Council.

This is an especial honor for me, that I may call myself your Lordship's Brother in Christ,

(Signed) METROPOLITAN OF MONTENEGRO:
MITROPHAN.

This letter is a literal translation into English by the Very Reverend Archpriest Benedict J. Turkevich, of the North American Ecclesiastical Consistory of the Russian Church.

TABLE SHOWING RELIGIOUS ADHERENCE, POPULATION AND NUMBER OF IMMIGRANTS IN THE UNITED STATES AND IN NEW ENGLAND FROM EASTERN EUROPE AND ASIA MINOR

Race	Religion		Total Number	Number in U. S.	Number in New Eng.	
Greeks	Eastern Orthodox	100%	12,500,000	250,000	43,000	
Syrians	Eastern Orthodox	30%	1,750,000	100,000	20,000	
	Jacobite	21%				
	Maronite	18%				
	Uniat	15%				
	Nestorian	10%				
	Mohammedan	5%				
Protestant	1%					
Slavs						
	Bohemians	Roman Catholic Protestant	97% 3%	5,500,000	500,000	3,500
Moravians	Roman Catholic Protestant	94% 6%	1,700,000	5,000	None	
Slovaks	Roman Catholic	60%	3,000,000	400,000	13,800	
	Protestant (Luth.)	20%				
	Eastern Orthodox	10%				
	Uniat	5%				
Protestant (Calv.)	5%					
Wends	Roman Catholic		100,000	1,000	None	
	Protestant (Luth.)					
Poles	Roman Catholic Old Catholic Protestant (Luth.)	98% 2%	19,000,000	1,500,000	200,000	
Great Russians	Eastern Orthodox	86%	73,000,000	Few	Very few	
	Dissenters	14%				
White Russians	Eastern Orthodox	100%	7,000,000	Few	Very few	
Little Russians	Eastern Orthodox	86%	30,000,000	500,000	15,000	
	Uniat	14%				
Slovenes	Roman Catholic	100%	1,600,000	100,000	None	
Croats	Roman Catholic	100%	2,800,000	300,000	250	
Serbs	Eastern Orthodox	100%	6,650,000	150,000	300	
Bulgarians	Eastern Orthodox	100%	5,000,000	40,000	300	
Part-Slavs						
	Rumanians	Eastern Orthodox Uniat Roman Catholic	74% 24% 1½%	9,500,000	100,000	600
	Magyars	Roman Catholic Protestant (Calv.) Protestant (Unit.)	50% 49% 1%	9,300,000	300,000	10,000
Lithuanians	Roman Catholic	95%	2,200,000	200,000	30,000	
	Eastern Orthodox	4%				
	Protestant (Luth.)	1%				
Letts	Protestant (Luth.)	90%	1,000,000	35,000		
	Roman Catholic	6%				
	Eastern Orthodox	4%				
Armenians	Armenian Church	98%	3,750,000	57,000	12,000	
	Protestant	2%				
Albanians	Mohammedan	70%	2,000,000	50,000	15,000	
	Eastern Orthodox	15%				
	Roman Catholic	15%				

REPORT ON THE GREEKS

By the REV. THOMAS BURGESS, SACO, MAINE.

THE GREEKS

To appreciate the Greek of to-day it is necessary, more than with any other immigrant race in America, to know his history. The Greek has a continuous history of about three thousand years. For longevity and continuity of race no other people save the Hebrew can compare with him, and even he must yield in point of language. Modern Greek, as it is written, is as much like ancient Greek as modern English is like Chaucer. The modern Greek kingdom and the modern Greek people are literally steeped in the history of their race: it is drummed into the school children; their talk and newspapers are filled with historical allusions; their church services breathe of the Fathers and the Byzantine Empire; their very language is being made more classical by legal enactment. Go into a Greek coffee house or shoe shine "parlor" in any of our New England cities, and you will probably see on the walls rude chromos depicting the history of Greece all the way from the Age of Pericles to the military revolution of 1909; pictures of the Parthenon, Alexander the Great, the Areopagus, the cathedral of St. Sophia; sometimes a complete gallery on one sheet of the Byzantine emperors from Constantine I to Constantine XII; the heroes of the Greek War of Independence; and the University of Athens of to-day.

Of ancient Greece every educated American knows the history up to the time of St. Paul. For the first three centuries of Christianity the growing Church was slowly leavening the decadent Hellenic civilization into real strength, till we find in the time of Constantine the Great, that the East had become for the most part Christian with a powerful church organization, while the West remained for the most part heathen.

The story of the Hellenic race from 330 to 1453, the Eastern Empire, is one of the grand sections of world history which has been sadly neglected by modern English-speaking scholars, and the principal blame for this may be found in the scathing pen of the brilliant and godless Gibbon. As a matter of truth, the tale of the much maligned Byzantine Empire, which ever remained Greek in its characteristics and aspirations, is a history of the center of civilization for one thousand years. While the barbarian hordes of the West, which had swept away the ancient civilization of old Rome, and were bound together only by the rising power of the papacy, were contending for existence, the mighty empire

of New Rome preserved culture and civilization and the Christian faith intact, and for ten centuries, longer than any other dynasty, beat back Goth, Hun, Vandal, Slav, Persian, Saracen, Bulgar, Magyar, Seljuk, and Ottoman Turk. She, the bulwark of Europe, stood bravely on the defensive through the shifting shocks of a thousand years and saved Europe till Europe was strong enough to save herself. Toward the end she was ruined by the traitor stroke of the Latin invaders of the Fourth Crusade. Three centuries more she struggled on, and died fighting, and St. Sophia, greatest of Christian churches, became a mosque, as it is this day. Then she handed on to youthful Europe the culture she had preserved and the Renaissance, Hellenic in its foundations, came into being. The cause of the longevity of the Eastern Empire was its superior morality, and the motive power of the empire was the Orthodox Church. All these are big assertions, I realize, but they are absolutely true to history. This neglected section of history should be given far greater space in our colleges and seminaries. The history of the Middle Ages is far more than, as is so often taught, a mere history of the rise of the papacy. The Dark Ages of the East—and the East means in fundamentals Christian Hellenism—did not begin till 1453. Unless we realize all this we cannot appreciate the proud claims of the Modern Greek, nor understand the Eastern Orthodox Church.

For the next four centuries the Greek was ground down with worse than slavery by "the unspeakable Turk"; the Greek Church alone kept alive the spark of patriotism and education, and the Modern Greek will never forget his incalculable debt to his Church.

In 1821 began the seven years' struggle for freedom, which roused the American nation to active sympathy. Americans may now have forgotten, but the Greeks have not, the messages and speeches of President Monroe, Daniel Webster, Henry Clay. The Greeks remember the heroic deeds of American Philhellenes in Greece and America, chiefest of whom stands Dr. Samuel Gridley Howe, whose services to Greece were greater than even those of Lord Byron, and they do not forget the unassuming labors of that second foreign missionary of our American Church, the Rev. John Henry Hill. Dr. Hill, with our first missionary, the Rev. Dr. Robertson, established the first schools in Athens for both sexes, and, supported by Mrs. Hill for fifty years, till his death, labored in Greece, giving the start and model to all the girls' schools of Greece, never proselytizing (such were his strict orders from our Board of Missions), honored and

upheld by all Greeks, government, Church, and people. This work was financed by our Board of Missions till 1898.

Greece became free in 1828—a land utterly despoiled by the ravages of the terrible Ibrahim Pasha. But the benign Powers allowed her only one third of the territory fought for, and one fifth of the Greek people who struggled for liberty, sent her a tactless boy king who for forty years retarded the kingdom's progress, loaded her with a hopeless debt, and have ever since treated her with a like selfishness of diplomatic coquetry.

Not till 1862, with King George's accession, did true constitutional freedom and real progress begin in Greece. Since then remarkable strides have been made, despite the endless turmoil of politicians and the constant changes in the ministry. This factional strife, though characteristic of the Greeks ancient and modern, has been largely the result of the narrowed confines of the kingdom, where every Greek, whether he live in Turkey or Asia or elsewhere, has the privilege of citizenship, and the right of free education at the University of Athens. Thus the political professions have been ridiculously overstocked, and Athens has more newspapers than New York. The present kingdom comprises in the north but a part of Thessaly and a scrap of Epirus, and also but a part of the Ægean archipelego. Crete, after seven revolutions and terrible massacres of Christians, was tardily allowed autonomy, but not annexation, in 1898.

In our judgment of Modern Greece we must never fail to take into account the tremendous handicaps she has had to face, chiefest among which has been the lack of sympathy and support from Christian Europe. Greece has become known to English readers largely through the unfair prejudice of some English writers.

Athens of to-day represents the acme of civic pride. Its nearest approach to slums are of white marble. The city is remarkably free from beggars, criminal classes, rowdiness, drunkenness, and freer than any city of Europe or America from allurements to sexual vice. Her educational and philanthropic institutions are excellent. As she has been the center of Greek culture for three generations, so has she been the generous asylum for the many refugees from Moslem barbarity.

Wealthy Greeks the world over have vied with each other to embellish their fatherland and provide for the education of their compatriots, and the poorer Greeks banded into societies all over America and elsewhere are also continually sending home contributions.

Wealthy Greek mercantile houses, chief among which are the famous Ralli Brothers, are found in every commercial center of the world; Greeks have long constituted the majority of the financial and professional and foreign diplomatic class of the Turkish Empire; Greek scholars occupy chairs in a number of the universities of Europe; and Greek immigrants of all classes may be found, Odysseus like, in every corner of the world.

Greece has her fully organized public school system, free from the dame school through the university,—and the Bible, the Catechism, and Church History are required parts of the curriculum.

The independent or autocephalous Church of the kingdom of Greece is headed, as in the Russian Church, by a Holy Synod, whose president is the Metropolitan of Athens. There are many well educated Greek bishops and priests, but the education of the country parish priests has been sadly neglected, though this condition is being bettered.

“Enslaved Greece,”—Epirus, southern Macedonia, and the northern and eastern islands and littoral of the Ægean, in which the majority of the population are Greek,—is under the jurisdiction of the Patriarch of Constantinople (who since 1453 has been invested with his authority and deposed at will by the Mohammedan Sultan). In “Enslaved Greece” much educational and philanthropic work is carried on through Greek benevolence.

The population of the little curtailed kingdom is, in round numbers, 2,500,000. In Turkish dominions and elsewhere there are some 10,000,000 more Greeks.

Outside of Athens, Greece is made up for the most part of villages scattered throughout the jagged mountains, countless inlets, and the islands. Nearly every one lives in his own house. About 70 per cent are engaged in agricultural, pastoral, and other “unskilled” pursuits. Every town and hamlet has its church or churches, and many a mountain top its saint’s chapel and sometimes its monastery. Practically all Greeks are Eastern Orthodox, and the Roman propaganda and Protestant proselytism have made scarcely any impression. The Greeks love their Church, and love to celebrate her festivals, and the parish priest is a man of much influence in his village. In fact, patriotism and orthodoxy are inseparably bound together in the heart of the Greek—though patriotism is, generally speaking, the motive power rather than religion. “Superstitious, bound in formalism,” the country folk have been called, nevertheless, in contrast to Americans in general, their practice of religion is an intimate part of their daily

life; the layman has his important share in church organization; nor are they ashamed to talk religion, nor their daily newspapers to write it; and men are ever in the majority at their Eucharists. Moreover their Church has firmly taught the true foundation of society, for the sacredness and indissolubility of the marriage tie, the supreme honor and duty of motherhood and fatherhood, and the unerring devotion to family among the Greeks put Americans to shame.

The primary causes of emigration from the kingdom of Greece to America were purely economic, as there is no religious or social oppression in that cradle of democracy, and as for the compulsory army or navy service, every Greek regards that with patriotic enthusiasm. About 1891 emigration began to our country from Greece, because of financial depression. Since then the stream has grown to remarkable dimensions (averaging annually for the past six years over 30,000), induced by the all too glowing letters from Greeks in America and also by the agents of steamship lines, and once the stream started it could not be stopped. The first emigrants went from the highlands of Arcadia, and then by leaps and bounds the outpouring spread all through free Greece and into enslaved Greece.

From "enslaved Greece," especially Macedonia and Epirus, a large amount of emigration has been induced, during the past five or six years since the Turkish constitution was adopted, by the barbarous Turkish oppression.

The Greek immigrants in America come in the majority of cases from the peasant classes, though there are also a number from the professional class. Their literacy is very high, in fact nearly all Greeks in America can read their Greek newspapers, written in excellent Greek, and do so daily with devouring avidity. The Greek immigrant is, of all the races from Southeastern Europe, the most intelligent, quick-witted, versatile and keen in business, clannish, proud, and patriotic. Their criminal record is remarkably low; they are practically free from drunkenness; they rarely carry concealed weapons; if they go out on strikes, they do it through their own regular organizations, and peacefully, for in their clannishness, they care naught for labor unions nor the I. W. W.; practically *never* do Greek paupers have to be cared for by our cities or benevolent institutions, as the Greek organizations philanthropically look after their own needy; what sexual immorality they show, is largely the result, not of their puritanical home training, but of the low American environment, and the fact that so many are lonely men away from family ties. Yet the family life is fast increasing, and Greek weddings,

almost invariably of Greek with Greek, are of weekly occurrence. Often crimes and quarrels of other foreigners are erroneously credited to the Greeks.

There are about 250,000 Greeks in America—not as many as some of the other recent immigrant races, but more evenly distributed. In fact, it is possible to state that there is not a city or town of any size in the United States where there are not at least two or three Greeks. The following graphically shows the even distribution:—

New England.....	44,800
New York to Maryland inclusive.....	54,900
(New York City has 20,000 of these.)	
South of Maryland and the Ohio River.....	24,000
Ohio, Indiana, Illinois, Michigan, and Wisconsin.....	51,300
(Chicago has 20,000 of these.)	
West of the Mississippi to the Pacific States	48,600
The three Pacific States.....	29,000

Candy and fruit stores, shoe shine “parlors,” and restaurants are their chief occupation everywhere; many work as waiters, etc., in our hotels. Thousands are employed in factories, especially in New England. In the great West there are thousands of railroad construction laborers, who crowd, during the winter months, into the cities to pass the time in baneful idleness. In the South are many Greek restaurants, and there especially, where the Greeks are not herded together as they are in our industrial centers and western cities, they enter more into American life.

The Greeks in America are highly organized, perhaps over-organized. In fact, their greatest fault, even as it was in ancient Greece, is their bitter factional jealousies; these are, however, wars of words by tongue and newspaper, not by knives. Often they have carried their wrangles into the American courts. Of late this factional spirit seems to be on the wane.

Many of the colonies of 500 or over are organized into *Communities*, officially named, “The Greek Orthodox Community of ———.” These are sometimes incorporated under the State laws. Their principal object is to establish and maintain a church organization. It is like our own vestry system, but without, thus far, a bishop in America. Dr. H. K. Carroll reports, for the year 1912, 70 organized churches with 175,000 members.

They have many benevolent societies, also athletic, military, and other clubs. There are (the number is decreasing)

various societies of the Greeks in a colony from one particular province or island or town, which help support the churches and schools of their home land, and care for their people here.

There are two bitterly rival daily newspapers in New York, circulating all over the United States, and many weekly and semiweekly papers in various places. There are excellent bookstores, and the Greeks are great readers.

A few years ago the Pan-Hellenic Union, a national organization, was started for the Greeks of America. The idea was originated by that greatest of Greeks in America, son-in-law of Samuel Gridley and Julia Ward Howe, the world-famed director of the Perkins Institution for the Blind in Boston, Michael Anagnos, whose name is revered by every Greek in America, and who was himself once a poor Epirote shepherd boy. The Pan-Hellenic Union is headed by cultured and wealthy Greek directors of commercial houses, Greek physicians, and others, and has as its executive manager since a year ago, a famous Greek statesman and scholar, Constantine Papamichalopoulos, who came here for this noble purpose. Its present headquarters are in Boston. It has spread all over the United States, especially in New England. Its objects are to unite, care for, and better the conditions of the Greeks of America. You may recognize its members by their white button, with the double-headed eagle in blue and gold.

A few Greek schools, with American as well as Greek teachers, have been established in which, as in Greece, religion is not left out. The two in New England are in Lowell and Boston.

The Greek clergy in America—about half married and half monastic unmarried priests—are under the jurisdiction of the Holy Synod of Athens. They greatly need a bishop. Some are well educated, some are not. The parishes are far too large, and many of the priests seem to lack true missionary zeal, and have become imbued with the spirit of commercialism. The absence of any bishop and the complete control of parishes by the community committees have made possible unfortunate divisions in some places, as at present in Boston. There are also some Greek priests in America who have come without the authority of their bishops, who, underbidding the priests of rightful authority, breed disturbances. There are probably enough Greek priests in New England for emergency calls, as baptisms, marriages, and funerals; but certainly not enough to minister to the sick and dying, nor for anything like proper pastoral care of the well. Especially is this true in the many towns where there are but handfuls of Greeks.

The Greeks are fairly faithful in church attendance, and their fasts and confessions and communions are not neglected; especially do they flock to church on the great feast days. The younger immigrants, however, are learning the American non-churchgoing habit. The Greek clergy are friendly to our clergy, and all Greeks look with a certain favor on our American Church, and generally understand her catholic and non-proselytizing position. Protestant proselytizing they have learned in Greece to abhor. When they do attend Protestant churches, and our churches too, for that matter, it is usually for the sake of familiarizing themselves with the English language. Of the Church of Rome they will have naught, nor will they in any way affiliate with the Orthodox churches under the Russian hierarchy of New York, for the sad antagonism of Pan-Slavism and Pan-Hellenism is as rife in America as it is in the East.

The condition of the Greeks is, speaking broadly, rather worse in New England than in other parts of the country, except among the railroad laborers of the West, because there are so many engaged in uncongenial occupations here crowded together. For convenience they may be divided in New England into three principal classes: (1) Those herded in our textile centers, in miserable slum lodgings, banded clannishly together, hearing Greek spoken almost exclusively, with their own Greek shops and coffee houses, amid the dregs of our population. The majority of these are mill hands, working at tasks and hours to which they were wholly unaccustomed and under conditions they never expected to find. (2) Those members of the same colonies, who with their characteristic ability for business run candy stores, shoe shine places, and others, for American customers; these comprise the better class of the colonies and have been in this country longer than the mill hands. (3) The thousands scattered in little groups away from their countrymen, and so in close touch with American life, found in every town of any size in New England. Then there are also a few Greek students in our colleges and schools, most of whom came here as poor immigrants, who generally prove themselves brilliant scholars. There are of course also the few Greek gentlemen of refinement, directors of commercial houses, physicians, and others, who with the unflinching Greek idealism and democratic spirit are doing their utmost for the uplift of their immigrant compatriots.

One important and misunderstood factor in Greek immigration to America is, that it is a *permanent* migration. They have come here to stay. True, probably most intend to

return, when they start for America, and many do return; nevertheless these last find that life in Greece is no longer possible for them, and they practically always come back again to America. I believe it is safe to assert that most of those who have lately sailed for Greece, with unhesitating and characteristic patriotism, to conquer the Turk, will come back when the war is over, if they survive.

The Greeks in America are a people who ought to prove beneficial to our country, because of their commercial ability, and of certain characteristic high ideals. Their patriotism for Greece is not a detriment to their becoming good American citizens, but rather an asset. They come here imbued with a high regard for our Republic and our people, remembering with gratitude the American Philhellenes of their revolutionary days and since. It is for us to cease looking down on them, and to strive to eradicate the causes for which they learn to look down on us. It is for us to try to understand and make others understand their aspirations and their good qualities, and to help by sympathy and friendliness to avert the development of their bad qualities.

STATISTICS FOR NEW ENGLAND (APPROXIMATE)

C means organized community and resident priest.

Ch means Church building. (Where there is no church, a hall is hired.)

Maine

Biddeford and Saco (<i>C</i>)	500	
Lewiston and Auburn (<i>C</i>)	500	
Westbrook and Portland	200	
Augusta	100	
Waterville	100	
Scattered	400	1,800

New Hampshire

Manchester (<i>C, Ch</i>)	3,500	
Nashua (<i>C, Ch</i>)	2,000	
Dover	500	
Scattered	2,000	8,000

Vermont

Scattered	500	500
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Massachusetts

Lowell (<i>C, Ch</i>)	8,000
Boston (<i>C, Ch</i>), (<i>C</i>)	3,000

Lynn (C).....	2,000	
Haverhill (C).....	2,000	
Peabody (C).....	1,000	
New Bedford (C).....	800	
Ipswich (C, Ch).....	500	
Springfield (C).....	500	
Worcester.....	900	
Clinton.....	500	
Holyoke.....	500	
Fitchburg.....	500	
Brockton.....	300	
Salem.....	500	
Scattered.....	10,000	31,000

Rhode Island

Providence (C, Ch).....	600	
Pawtucket.....	400	
Scattered.....	300	1,300

Connecticut

Ansonia.....	300	
Bridgeport.....	300	
New Britain.....	200	
Norwich.....	200	
Stamford.....	200	
Scattered.....	800	2,000

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Books (ecclesiastical, pocket lexicons, etc., etc., in Modern Greek) and pictures may be obtained from either of the following Greek bookstores in New York City, which will send their catalog on request.

"Atlas," 25 Madison Street.

"Atlantis," 113-117 W. 31st Street.

"Atlantis" publishes an excellent illustrated monthly magazine in Greek. Price, \$2.00.

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REPORT ON THE SYRIANS

By the REV. RICHARD DANIEL HATCH, SOUTHPORT, CONN.

THE SYRIANS

The people bearing this name are descendants of the ancient Syrians, Arabs, Turks, and Jews. Speaking generally the Syrians belong to the Eastern Orthodox Church. Exceptions to this are the Melchites, found principally at Aleppo and Damascus, their Patriarch residing at the latter place; and the Maronites, a mountaineer tribe. There are said to be between 30,000 and 40,000 of the Melchites, and between 200,000 and 250,000 of the Maronites. The latter have a patriarch who lives at Canubin, and who is the Roman Catholic Patriarch of Antioch. The Druses, another mountain tribe, are Mohammedan.

The language generally spoken is Arabic, though the old Syriac is used by the Nestorians, and the Assyrians or Chaldeans of Kurdistan. There are not many of this variety of Syrian in this country; most of those who have been visiting us to collect money for their institutions at home seem to be of their number. They originated with Nestorius of Antioch, who became Patriarch of Constantinople in 428, and was condemned for heresy concerning the nature of Christ at the Council of Ephesus. In 435 the Nestorians took refuge from persecution in Mesopotamia, assuming the title of Chaldean Christians. About 20,000 were made Uniats by Rome in the 16th century. The others number 150,000. Another division of Christians is called the Jacobite or Old Syrian Church. The bulk of them inhabit Mesopotamia, only about one tenth being found in Syria. They derive their name ostensibly from the Apostle St. James, but really from Jacob Baradai, who became Bishop of Edessa in 541. He assumed charge of the Monophysites in the East. In Syria to-day these people are a mere handful and very poor. Derived from this body are the Syrian Uniats, who style themselves "The Syrian Catholics." They are the result of efforts made to Romanize the Jacobites as early as the 14th century. These are the main divisions of Christians found in the old country. With the numerous sects of Mohammedanism they made Syria truly a sect-ridden land.

The position of the Anglican Church in Syria is not one of proselyting but of education and spiritual co-operation. The work of Bishop Blythe in Jerusalem is well known. His title is Bishop of the Church of England in Jerusalem and the East. He represents the Anglican Church among other

Catholic communions in Jerusalem, and, with 62 priests of the Church of England, looks out for the spiritual interests of English people in the East, including Egypt. In addition to this there is a collegiate school for boys in Jerusalem, and a hospital in Haifa, patronized chiefly by Syrians.

The Archbishop of Canterbury has a Mission to the Assyrian Christians, whose object is stated to be "not to bring over these Christians to the communion of the Church of England, nor to alter their ecclesiastical customs and traditions, nor to change any doctrines held by them which are not contrary to that Faith which the Holy Spirit has taught as necessary to be believed by all Christians, but to encourage them in bettering their religious condition, and to strengthen an ancient Church." The Mission has a seminary and schools in Kurdistan, and the native clergy of the Chaldean Church are there obtaining an education. It is from this Mission that the genuine Chaldean priests and deacons obtained their letters introducing them to the clergy of the American Church. The Syrian impostors who of late have exploited the United States came from the same region and imitated their methods, but they may have been Mohammedan or Uniat laymen.

SYRIANS IN NEW ENGLAND

Mr. N. M. Diab, editor of *Meraat-ul-Gharb* ("Mirror of the West"), the Syrian paper published in New York City at 93 Washington Street, states that the Syrians are well scattered throughout New England and number about 20,000. The largest colonies are at Lawrence, 6,000; Boston, 5,000; Worcester, 2,000; Springfield, Mass., 1,000; Providence, R. I., 1,500. The figures include surrounding towns, especially in the case of Springfield and Providence, the latter including Pawtucket.

The colonies in Maine are small. At Lewiston 50 are reported, divided into ten families. Nine of these attend the Greek service and one family attends the Roman Catholic Church. Nearly all the men here are peddlers, very few working in the mills, as is the case with the Greeks. Portland has fully 100, many being peddlers. There are 200 in Waterville, variously employed. Small settlements are said to exist at Bangor, Fort Fairfield, St. Francis, Millinocket, and a few other towns. The majority of those in Maine are Maronites. For the above data I am indebted to Mr. G. L. Foss of the *Lewiston Journal*. The peddler instinct seems very strong in the Syrians and is well illustrated in Portland. In that

city there are fifteen dry goods stores whose proprietors are from a single village in Lebanon and all have a fine reputation among the business men of Portland. Of the two partners in each of these firms one keeps store, and the other goes about through the farming communities with a department wagon. I should say that the majority of the Syrians in Maine are Maronites (Romanists), the remainder being mostly Orthodox, excepting a few Protestants and Moslems.

When we turn to the other New England states we find a greater tendency to go into the mills.

The only colonies I have discovered in New Hampshire are at Nashua and Manchester. I have been told that in neither place are they very large and at both cities there are many of the Orthodox faith. In Vermont there is a settlement at Burlington (including Winooski, a mill village near by) numbering about 150. The greater number of this colony are Maronites from Mount Lebanon. They are all under the Rev. Elias Hendy, who is subject to the Roman bishop. Father Hendy acknowledges only about 10 as Orthodox and says all alike attend his Mass. This priest was brought over from Syria through the instrumentality of the Roman bishop. Here is illustrated the fact that where there is a small minority it often, for a while at least, conforms to the majority. At Willimantic, Conn., it is the other way around. The minority there are Roman and they attend the Episcopal Church as well as, or better than, the Orthodox, even going to confession and receiving communion there. The Orthodox there and elsewhere have been told to attend our services but not to communicate. Last year, however, the attitude of the present Syrian Orthodox bishop in America changed, and he no longer wishes his people to attend our services. He has withdrawn his request that our clergy minister to Orthodox Syrians in emergencies. There are, without doubt, other Syrians in New Hampshire and Vermont scattered here and there but I could get no further information regarding them.

When we come to Massachusetts we find them in very much greater numbers. Included in the number given for Springfield is a colony at Chicopee of 200, among whom the Presbyterians have been very active. Also near Springfield, over the Connecticut border, is a colony of some 200 at Thompsonville. Regarding converts to Protestantism I have found by experience that the Syrian is sometimes willing to embrace Protestantism with mental reservations, especially if there are any material advantages to be gained. The most sincere Protestants of which I have knowledge are those who have been at the Syrian Protestant College at Beyrout, or whose

friends have been under its influence. As far as I know there is no regular Protestant congregation with its pastor in New England. Reports have been sent to me stating that there are no Syrians in Chelsea, in Waltham, or in Plymouth. In Fall River there is a large colony, estimated by Mr. Elias Nassa of 21 West Broadway, Newport, R. I., to be fully 900. They are mostly traders or keep small shops. The women go about peddling laces. There are a few Syrians in East Brookfield who are Roman Catholic, and a few near Newburyport whose religion is not reported. The number at Lowell is considerable, and the men, like those at Lawrence and Springfield, are employed in the textile mills. In Lawrence there are also Syrian barbers, tailors, and shoemakers.

Mr. M. J. Hyder of Springfield, Mass., a cousin of the Rev. Moses Abi-Hyder, priest of the Syrian Church in Lawrence, gives the following information about the Syrians in Springfield: There are in the city proper about 600, of whom 500 attend the Maronite Church in Springfield. There are 25 or 30 Orthodox families, numbering nearly 100 individuals, who depend on infrequent visits from Father Hyder. Last year a society was organized called The Guardians of Innocence Syrian Society, with a membership of about 50 men, both Orthodox and Maronite. They rented a room, and held night school for their children, teaching them the Syrian language and history, and instructing them in American customs and manners. In Chicopee and Chicopee Falls there are six or seven families, numbering perhaps 30 people, in Holyoke 25 to 30 Maronites and the same number of Orthodox, in Indian Orchard 25 Orthodox, in Westfield 5 Orthodox and 10 Maronite. Mr. Hyder states that in Lawrence the Maronite Church has some 1,800 members, and the Orthodox about 1,500.

In Rhode Island the largest colonies are at Providence and Pawtucket, with smaller ones at Woonsocket and at Newport. Miss H. E. Thomas, secretary of the Charity Organization Society of Newport, reports a few families there. She says there are eight families in all including 50 individuals; five families yield obedience to Bishop Raphael, the Orthodox bishop, and three attend the Roman Catholic Church. Mr. Shehadi of 2 Weybosset Street, Providence, gives the following facts about the Syrians in Rhode Island: "I inquired from several sources, but as there is no Syrian bureau in the state it is hard to get at the exact number. Estimates differ from 3,000 to 5,000. I am inclined to believe the first figure is more nearly right." There are two Syrian benevolent societies in Pawtucket: one called the United Syrian Benevolent Association and the other the Syrian Orthodox Society.

There are quite a number of Syrians of the Orthodox faith in Central Falls. The divisions in this locality seem to be as follows: in Providence the most are Maronites; in Central Falls, Syrian Orthodox; in Pawtucket, Syrian Orthodox and Roman Catholic; on the whole the Maronites outnumber any other one division. The name of Mr. A. Alid-el Nour, 238 Benefit Street, Providence, has been given me as one especially well informed on the religious affairs of the Rhode Island Syrians.

In Connecticut 60 per cent of all the Syrians work in mills; in Middletown, where there is a small colony, they work in the porcelain factory; in Willimantic, in the thread and cloth mills. In this state they are said to "be doing finely" by one who knows them intimately. There are in Willimantic about 70. Of these nearly 60 are Orthodox, 2 are Moslems, and 7 or 8 are Roman. Near the city there is one Protestant family, the father of which was licensed as a preacher at the Syrian Protestant College at Beyrout. Besides working in the mills the colonists have here three or four clothing shops, one very prosperous, the owner having recently put up a three-story brick building. Fadlou Saba is a good type of the Syrian merchant, honest, generous, and firmly Orthodox in religion. His address is 75 Milk Street. There is a society here called *The Syrian United Association*, which aims to include all. It meets in a room of the parish house of the Episcopal Church loaned to them. Its object is fraternal and benevolent. The leading Syrian in this city is Mr. Joseph Haddad, an Orthodox and very friendly to the American Church. There is a tendency in every colony to follow a leader. The most forceful, well-to-do man of good family (the Syrians think much of family) becomes a kind of "king." If one wants to influence a community the quickest way is to secure the support or interest of the "king," and the others will usually follow his lead. The men in Willimantic used to be kept informed through their Orthodox papers of the efforts of the Episcopal Church to befriend them and promote unity. There are a few Syrians at Norwich, but their numbers were decreasing at last reports. A very few live at Stafford Springs, but this colony seems about to disappear. At Ansonia there are quite a number, the majority Orthodox and some attend the Episcopal Church at intervals. The whole number is 45 at present, and 15 yield obedience to the Orthodox Bishop Raphael. Another settlement exists at Danbury where I should judge there are some 150. A prominent man among them is Mr. Elias K. Ghiz of 177 Main Street. At Meriden the postmaster reports a dozen. At Terryville there are a

few (Orthodox) and possibly some at Stamford. It is reported from Naugatuck that the only Syrians seen there are traveling sales-people who come from New York. It has been difficult to secure complete information as to Bridgeport. There are however about 100 Syrians in the city, of whom only about 25 are Orthodox. They have no native priest and go to New York for the offices of the Church, rather than to the local Russian Church, which is very strong in Bridgeport. I have been able to hear of only a few Syrians in New Haven or Hartford. There are no colonies, strictly speaking, there.

As to the moral condition of the Syrian it is fully up to that of other races if not somewhat better. Drunkenness is not common among them, and they are faithful to their marriage ties. They are jealous, however, and quarrelsome. Laziness seems almost unknown among them and they are eager to save. The same religious divisions exist among them here that exist in the old country; and these can be grouped under the following heads:—

1. "The Maronites," who take their name from their first Monothelitic bishop, John Maron, who died 701 A. D. They come from the north part of the Lebanon chiefly. There are some 230,000 in Syria, and they were originally Monothelites, but, having joined in the Second Crusade in 1182, renounced their heresy before the Latin Patriarch of Antioch and in 1445 were formally united to the Roman Church, though allowed to continue the Syrian rite, which of late years has become somewhat assimilated to the Latin rite. In all probability they form about one half of the Syrians settled in New England.

2. The next largest division is the Eastern Orthodox. These Orthodox, about 33 per cent of the Syrians in New England, are all apparently under Bishop Raphael. This Syrian Bishop derives his authority from the Orthodox Patriarch of Antioch, but is closely connected with the Russian Archbishop in New York. The Syrian Cathedral is at 320 Pacific Street, Brooklyn, N. Y.

3. The Uniats are perhaps 7 per cent. These are Easterns who for some reason or other have been induced by the Romans to submit to the Latin Church, and who are allowed to retain more or less of their Eastern ritual.

4. Protestants. These are partly converts made in America and partly those who have been Protestants in the old country and they include about 7 per cent.

5. Moslems. These are practically all Druses from Lebanon and Hauran. They seemed at first less inclined to emigrate but are now somewhat more numerous. They

number 90,000 in Syria and are described as industrious, hospitable, brave, temperate (all being required to abstain from tobacco and wine), cleanly, and very proud of their birth and pedigree, but revengeful and cruel. Their creed is an offshoot of Mohammedanism.

Louise S. Houghton in the *Survey* says: "During the years 1899-1907, in which Syrians have been differentiated from other Turkish subjects, 41,404 Syrians have been admitted to the United States. Although 100,000 is the usual estimate of the Syrian population of this country, 70,000 is that of the best informed Syrians." This was in the year 1911, and the number now may well be 80,000.

Alaska is credited with 20; California has 8,000; Montana, 260; Nevada, 700; South Dakota, 200; North Dakota, 1,000. Among the most helpful colonies are the farm settlements in Iowa, Kansas, Oklahoma, North and South Dakota, Montana, Wyoming, and Washington, the largest being in North Dakota.

The largest colonies are in the cities. New York has 5,000; Lawrence, 6,000; Boston, 5,000; San Francisco, 2,500; Worcester, 2,000; Philadelphia, 1,500; Pittsburgh, 1,500; Providence, 1,500; Chicago, 1,200; Springfield, Mass., 1,000; Los Angeles, Cleveland, and St. Louis have each 800; Albany has 600. Buffalo, Toledo, Detroit, Minneapolis, St. Paul, Indianapolis, and Cincinnati, all have nearly 250 each. Milwaukee and Troy have each 150, and Duluth 56.

These cities representing twelve out of fifty-two states and territories, include about two fifths of the entire Syrian population. The others are scattered among the smaller towns and villages of these and the remaining thirty-nine states and territories. For instance the 200 in South Dakota are divided between Deadwood, Aberdeen, Sioux City, Lead, and Sioux Falls, with a number living on outlying farms. There are 200 in New Mexico, nearly all isolated farmers. There are no Syrians in Baltimore, and a few only in Washington (well-to-do), and in Buffalo a few in a small colony in the outskirts of the city. Dr. H. K. Carroll reports, for the year 1912, 24 organized churches with 43,000 members.

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REPORT ON THE SLAVS

BY THE REV. ROBERT KEATING SMITH, WESTFIELD, MASS.

THE SLAVS

During the first centuries of the Christian era, while the Germanic peoples were spreading throughout western Europe, the Slavs were occupying all eastern Europe as far south as the Balkan peninsula. The Slavs have formed the bulwark of Christendom against the invasions of Huns, Avars, and Turks, and have again and again repelled the infidel, saving Europe from destruction.

It is curious to observe that the Germans have pushed eastward through the center of the western Slavic lands, meeting the Magyars, who in their turn meet the Rumanians eastward, so that there is a non-Slavic wedge driven clear through the Slavs from Bavaria through Austria, Hungary, and Rumania to the Black Sea. We speak, therefore, of the northern Slavs and the southern Slavs. Their racial characteristics are marked, there is a strong feeling of common interest, more than 90 per cent use the Slavic Eastern Orthodox or Pravoslav liturgy, and the similarity of their languages is in striking contrast with the variety which exists among the Germanic nations.

The best description of the appearance of the northern Slavs is that given by Miss Emily G. Balch, as follows:—

“The hair, in my typical Slav, is light in childhood, though never the pure flaxen of the Scandinavian; with added years it turns to a deep brown, darkening gradually through successive ash-brown shades. The whole suggestion is of strength, trustworthiness, and a certain stolidity, until excitement or emotion lights up the naturally rather unexpressive features. This picture is based upon personal opportunities for observation which have included little acquaintance with Russians. It seems to me to agree fairly with that of other observers.”

The southern Slavs have mostly the dark skin and black hair and eyes characteristic of all southern people.

Of the total number of Slavs over 2½ per cent are now in the United States, and at present the Slavic immigrants form somewhat more than 4 per cent of the population of the United States. There is every reason to believe that when these people are thoroughly assimilated the admixture will be of immense advantage to this country. They are a strong and prolific race, patient and thrifty, and are possessed of great powers of endurance. Besides this, their love of home and family, their interest in the children's education

and success, and their devotion to religion ought to make us regard them as a substantial addition to our nationality.

The Slavs are divided into seven distinct races, some of these subdivided into two or more branches. These are:—

1. Czechs and Slovaks; subdivided into
Bohemians and Moravians (Czechs).
Slovaks.
2. Lusatian Serbs or Wends.
3. Poles.
4. Russians, subdivided into
Great Russians,
White Russians,
Little Russians.
5. Slovenes.
6. Croat-Serbs, subdivided into
Croats,
Serbs.
7. Bulgarians.

The part-Slav races are:—

1. Rumanians; claiming descent from the ancient Roman colonists in Dacia, by some called the "Latinized Slavs."

2. Magyars; the Ugrians (Hungarians), a Finnish race from Asia on the male side, probably very largely Slavic on the female side.

3. Lithuanians; originally a co-ordinate race with the Slavs, but now undoubtedly a Slavo-Lithuanian mixture. Subdivided into
Lithuanians,
Letts.

The following estimate of the distribution of the Slavic races is based upon the article contributed to the Smithsonian Report for 1910 by Lubor Niederle, Professor of Archeology and Ethnology in the University of Prague:—

1.	Bohemians and Moravians (Czechs).....	7,000,000
	Slovaks.....	3,000,000
2.	Lusatian Serbs or Wends.....	100,000
3.	Poles.....	19,000,000
	In Russia.....	9,000,000
	In Austria.....	5,000,000
	In Germany.....	3,500,000
	In the United States.....	1,500,000
4.	Russians.....	110,000,000
	Great Russians.....	73,000,000
	White Russians.....	7,000,000

Little Russians.....	30,000,000	
In Russia.....	25,000,000	
In Galicia.....	3,750,000	
In Hungary.....	700,000	
In America.....	400,000	
5. Slovenes.....		1,500,000
6. Croats and Serbs.....		9,000,000
In Austria-Hungary.....	3,500,000	
In Bosnia and Herzegovina.....	2,000,000	
In Servia.....	2,300,000	
In Montenegro.....	350,000	
In Old Servia, Macedonia, and Albania.....	400,000	
In America.....	300,000	
7. Bulgarians.....		5,000,000
In Bulgaria.....	3,000,000	
In Macedonia.....	1,200,000	
In Thracia.....	600,000	
In Russia.....	180,000	
In Rumania.....	100,000	

To these may be added the part-Slavic races, which have much Slavic intermixture, and considerably resemble in customs the neighboring Slavic nations, but do not speak a Slavic language, and are not of Slavic origin. These are:—

1. Rumanians (Wallachs or Vlachs).....		9,500,000
In Rumania.....	5,500,000	
In Austria-Hungary.....	2,300,000	
In Russia.....	1,100,000	
In Macedonia and Thracia.....	300,000	
In Bulgaria.....	100,000	
In Servia.....	200,000	
2. Magyars.....		9,000,000
3. Lithuanians and Letts.....		3,500,000
Lithuanians proper.....	2,000,000	
Letts.....	1,500,000	

The following table is fairly accurate:—

	Number in Native Land.	Number in U. S.
Bohemians.....	5,000,000	500,000
Moravians.....	1,700,000	5,000
Slovaks.....	2,500,000	400,000
Lusatian Serbs or Wends...	100,000	1,000
Poles.....	17,500,000	1,500,000
Russians.....	110,000,000	500,000
Slovenes.....	1,500,000	100,000

Croatians.....	2,500,000.....	300,000
Serbs.....	6,500,000.....	150,000
Bulgarians.....	5,000,000.....	40,000
Rumanians.....	9,500,000.....	100,000
Magyars.....	9,000,000.....	300,000
Lithuanians.....	2,000,000.....	200,000
Letts.....	1,500,000.....	35,000

Religiously the Slavs are divided as follows:—

		Per cent
Bohemians,	Roman Catholic.....	97
	Protestant (Calvinistic).....	3
Moravians,	Roman Catholic.....	94
	Protestant (Calvinistic).....	6
Slovaks,	Roman Catholic.....	60
	Eastern Orthodox.....	10
	Uniat.....	5
	Protestant (Lutheran).....	20
	Protestant (Calvinistic).....	5
Wends,	Roman Catholic.....	
	Protestant (Lutheran).....	
Poles,	Roman Catholic.....	98
	Old Catholic.....	2
Russians,	Eastern Orthodox.....	89
	Uniat (in Austria).....	3
	Dissenters (Raskolniki).....	8
	Protestant (Stundists).....	(Negligible)
Slovenes,	Roman Catholic.....	100
Croats,	Roman Catholic.....	100
Serbs,	Eastern Orthodox.....	99.98
	Uniat.....	0.02
Bulgarians,	Eastern Orthodox.....	100

The part-Slavs as follows:—

		Per cent
Rumanians,	Eastern Orthodox.....	74.3
	Uniat.....	24.3
	Roman Catholic.....	1.4
Magyars,	Roman Catholic.....	50
	Protestant (Calvinistic).....	49
	Protestant (Unitarian).....	1
Lithuanians,	Roman Catholic.....	95
	Eastern Orthodox.....	4
	Protestant (Lutheran).....	1
Letts,	Protestant (Lutheran).....	90
	Roman Catholic.....	6
	Eastern Orthodox.....	4

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THE BOHEMIANS

The nature of Bohemia, a fertile, undulating basin, surrounded by formidable mountains and containing nearly every necessary natural product, makes it, as Goethe said, "a continent within the European continent," and the history of Bohemia, a struggle to maintain an independent nationality by repelling successive invasions, is more like that of an insular country. Indeed, had Bohemia's mountains been England's seas her history would have been similar, especially in religion.

The Bohemians are pure Czechs, the most highly educated of the Slavic races. They have lived from the first in unending contention with the Germans, who surround them on three sides. During the last century Bohemia has become an industrial state, and has grown to be not only the chief manufacturing province of Austria but also one of the first manufacturing countries of Europe.

The population of Bohemia is 6,320,000, made up of 5,000,000 Bohemians (Czechs) and 1,300,000 Germans on the borders of Bavaria and Saxony, with a scattering of Jews.

It may be well to note that the popular use of the word "Bohemian" is founded upon a French misunderstanding of the Gypsies who first came into France from Rumania by way of Bohemia. So called "Bohemian" ways are therefore Gypsy ways, and nothing could be farther from the orderly, gentle, trustworthy, and home-loving nature of the Bohemian Czechs.

To get at the religious status of the Bohemians a short study of the history of Bohemia is necessary. This is here given:—

The attempts of the German missionaries to bring Christianity to the Czechs in the 9th century were not successful, and it was through the Greek Church that the Bohemians became Christian. Cyril and Methodius, who were Thessalonians, were sent from Constantinople as missionaries to the Slavs in 860. Cyril translated into the Slavic tongue the liturgy of the Greek Rite and also the Epistles and Gospels. He invented for the purpose an alphabet based upon the Greek, called therefore the Cyrillic alphabet and in constant use to-day in eastern Europe. This Old Slavic is the liturgical language of the Russian, Bulgarian, and Servian churches at the present time. The Czechs of Bohemia and Moravia eagerly received Christianity in this form, for it was actually the establishment of a Slavic national church of the Oriental Rite.

The Latin Archbishop of Salzburg (a German) protested

against the extension of the Slavie-Greek Rite, but Pope John VIII in 880 gave permission to use the Slavie language forever in the Mass and in the whole liturgy and offices of the Church, and Methodius was appointed Bishop of Pannomia (Bohemia and Moravia). In 973 Prague was made the see of a bishop. In 1038 Servius became Bishop of Prague. He devoted his energies to abolishing the Slavie Rite and organized the Church on the model of the German Roman Catholic Church.

In 1075 Pope Gregory VII finally condemned the Slavie liturgy and withdrew it from the Church, declaring that "*the use of the vernacular was conceded only on account of temporary circumstances which have passed away.*" The Slavie liturgy however, having spread also among the Servians, Russians, and Bulgarians, continued to be used in Bohemia contemporaneously with the Roman liturgy. When in 1350 the famous Abbey Emaus was built in Prague and the monks moved into it they were using the Slavie liturgy unchanged. In fact there was never willing submission to Rome, and in the 14th century the Bohemians were even more inclined to establish a national Church. In 1344 the Bishop of Prague was made Archbishop in response to the demand that Bohemia be made independent of the German Archbishop of Mainz.

An influence of deep significance entered with the marriage of Anne of Bohemia to Richard II of England in 1381. Both England and Bohemia were independently striving to reform the Church. The attendants of the new queen became interested in the writings of Wyclif (1324-1384) and sent them home to Bohemia. There were already English students at the University of Prague and the result of this intercommunication was far reaching in both countries. John Hus (1369-1415) precipitated the struggle to return at least to the freedom of the ancient Slavie Church of the people, and in 1417 the "Articles of Prague" were presented to Rome, demanding that the Word of God be freely preached, that the Sacrament be administered to the people in both kinds, and that the clergy possess no property nor temporal power. Then began the "Crusades" of the German Romanists against Bohemia lasting for 15 years and resulting in victory for the Bohemians. In 1435 Pope Martin consented to the demands of the Articles of Prague, and the Calixtine or Utraquist Church was established in 1436 (so called because of the demand for the Chalice, or the Communion in both kinds). John Rokyan was elected archbishop and the ancient Slavie language was restored in the liturgy, but at the same time the Roman Church continued among the Germans in Bohemia, and constant struggles

always resulted in favor of Rome, especially as the continued colonization of Germans increased the anti-Bohemian element. The Utraquist Church endeavored in every way to be acknowledged by Rome, claiming to be truly Catholic and Orthodox, but Pope Nicholas in 1455 formally repudiated the compacts of the Articles of Prague. In 1452 the Bohemian bishops began a movement to appeal to the Patriarch of Constantinople, but the fall of Constantinople before the Turks in 1453 frustrated this.

The Protestant element of the Reformation now entered in. Those who had followed Count Ziska in the Hussite controversies had organized themselves into a community known as "Taborites." They rejected all the Sacraments but Baptism and opposed the Catholic rites and ceremonies. The community was dissolved but afterwards the "Unity of the Brethren" was organized and sought connection with the Waldenses, from whom they received a bishop in 1457. The disestablishment of the National (Utraquist) Church was repeatedly demanded by the Brethren, and in this lay the future downfall of Bohemia. In 1556 the Jesuits were introduced and the re-establishment of the Roman Church went steadily on. In 1562 the Roman Archbishop of Prague was restored after an interval of a century and a quarter. Meanwhile the Brethren became disintegrated and were diverted toward Lutheranism in 1528, and Calvinism in 1546. The Utraquist Church existed nevertheless with various vicissitudes until 1620, when the Thirty Years' War destroyed all that was distinctive of Bohemia and reduced the population from 4,000,000 to 800,000. The original stock of the Utraquists rather than turn Protestant returned to a nominal obedience to the Church of Rome. In 1595, profiting by Rome's experience with Bohemia, Pope Clement V granted to the Russians in Galicia all that the Bohemians had demanded in the Utraquist Church, and thus the Uniat Church was formed, but it was too late to take the same action for Bohemia.

To-day the Bohemians are mostly but nominal Roman Catholics and the men go to church very seldom. For this reason very many Bohemians have become Freethinkers. The Germans in Bohemia are principally Roman Catholics, and this fact increases the Bohemian indifference to the Church on account of the bitter antagonism between the two races. There are about 50 congregations with 150,000 members of the Bohemian Reformed Church (Calvinistic), corresponding to the Dutch Reformed and Presbyterian churches. All Lutherans in Bohemia are German. The American Congregational Church has a mission station in Prague.

There are 500,000 Bohemians in the United States, with 100,000 in Chicago, 45,000 in Cleveland, and 30,000 in New York City, and the remainder largely in the northern Mississippi valley states. The number in New England is probably as follows:—

Maine.....	50
New Hampshire.....	20
Vermont.....	10
Massachusetts.....	1,800
Rhode Island.....	100
Connecticut.....	1,500

The principal centers in New England are West Springfield (500), Westfield (450), South Boston (250), New Bedford (250), Easthampton (50), Northampton (50), and Turners Falls (50), Massachusetts; and Bridgeport (500), South Norwalk (300), Middletown (200), East Haddam (250), Connecticut; while along the Connecticut River from Saybrook to Hartford there are some 50 families settled as farmers.

The Bohemians were the earliest of all the Slavic immigrants to this country. Bohemian peasants have settled in the northwestern states, where they are now intelligent and prosperous farmers. The later immigrants have been skilled laborers, tailors, carpenters, machinists, bakers, and cigar makers. They are thrifty and honest, law-abiding, careful of their children, and as a rule they are property owners. The New York City tenement inspectors report that the Bohemians are perhaps the cleanest poor people in the city. Music is their passion, and hardly a Bohemian family can be found without a piano or organ and one or two violins. The boys are almost without exception excellent singers, above the average (a fact that has not yet been discovered by many of our choir masters), and in addition they are regular, attentive, and orderly, sensitive to rebuke, and eager to do well.

In America the Catholic Bohemians resent any approach by Protestants and claim to be Roman Catholics, although but few of the men attend church, and the women are loyal only to the extent of having the children baptized by the Roman priest, but they are satisfied with Protestant or civic marriage, and are willing to send their children to Protestant Sunday schools, although wholly for educational and social reasons. Out of 500,000 Bohemians in this country not more than 200,000 can be claimed as loyal Roman Catholics. The Reformed naturally find their place among the Presbyterians or Congregationalists, who cannot account for as

many as 10,000. In the Northwest, centering about Chicago, there must be in the neighborhood of 100,000 Freethinkers among the Bohemians, who carry on a regular propaganda of infidelity, with Sunday congregations and Sunday schools in which every effort is made to inculcate disbelief in God, although the principal design is to destroy loyalty to the Roman Catholic Church. It is safe to say that there are in the United States 200,000 Bohemians who are nominally Roman Catholics but are actually Catholics who represent the inherited instinct of the national independent Church. How to reach these people and the Freethinkers is one of the largest problems that Christianity is confronted with among our immigrant peoples. It is a fact that Bohemians will not attend Mass where the congregation is mostly German, because of the mutual antagonism, and they are averse to associating with the Poles or the Irish, both of whom they consider their inferiors. Indeed, they can only be counted upon by the Roman Church in congregations where they have the preponderance, and even in these the minority must be large enough to suppress the assertive independence of the Bohemians.

Where Catholic Bohemians are not in touch with the Roman parish where they live, and discover our Communion, they seek the Church for marriage, baptism, and even confirmation, but very few of our priests know enough about the Bohemians to give them the kind of pastoral attention they crave. Bohemians who know our Church to be identical with the Church of England (which they call the English Catholic Church) call ours the "English Catholic Church." In talking with these people about the history of their country, with which they are all familiar, they are found to be in sympathy with John Hus and the Catholic Reformation for which he stood. The patron saint of Bohemia is St. John Nepomuk, but intelligent Bohemians know that this is a fiction for John Hus, and statues of the patron saint are often original statues of John Hus with a halo added. The Bohemians, like the English, are born and bred to the Western Liturgy; they could not be brought to the Pravoslav or Eastern Orthodox, so that the only alternative of the Latin Rite is the Anglican. For at least 200,000 Bohemians in the United States who are not really Roman Catholics and emphatically will not be Protestants, our Church of all others ought to have a mission. It must be noted that the whole training of these people naturally makes them look for the outward evidences of Eucharistic vestments and altar candles, while the service of Morning Prayer is utterly confusing to them. In this

connection it will be interesting to note that in 1855 an attempt was made by our Church in St. Louis to reach the Bohemians, and a part of the Prayer book was translated into the Czech language. Morning and Evening Prayer, so provided, however, did not appeal to them, and the attempt was without result.

Churches in the United States which use the Bohemian language (according to the Religious Census of 1906) are as follows:—

Roman Catholic.....	175 churches,	175,000 members.
Presbyterian.....	27 churches,	2,500 members.
Congregational.....	10 churches,	550 members.
Methodist.....	9 churches,	800 members.
Reformed (Dutch)...	2 churches,	115 members.
Baptist.....	3 churches,	230 members.

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The article on BOHEMIA in the Encyclopedia Britannica, 11th Edition, is excellent.

A good many very interesting magazine articles have been written on the Bohemian immigrants, for which see a Periodical Index.

The *Champlain Educator* for January–March, 1906, contains an article by Kohlbeek on the Roman Catholic Bohemians in the United States.

THE MORAVIANS

The Moravians are Czechs, very closely related to the Bohemians. In fact, Moravia was united with Bohemia from the 12th century until 1849. The valleys of Moravia are very fertile and the inhabitants are for the most part contented and modestly prosperous. There is very little emigration. The population is about 2,500,000, of whom 1,700,000 are Czechs and about 650,000 are Germans.

Religiously the Moravians are Roman Catholics, although their adherence is almost like that of the Bohemians, nearly nominal. The Protestants are members of the Reformed Church, which has 30 congregations with perhaps 100,000 members.

Moravians are entirely absorbed by the Bohemians in their immigration to America, so that their number (which is very small) is not shown. There is a colony of Protestants from Moravia in Texas who have organized themselves into a body called The Evangelical Union of Bohemian and Moravian Brethren. In 1906 this body had 15 churches with perhaps 3,000 members.

The Protestant body known as the Moravian Church was founded in America so early in the 18th century that its members can hardly be considered in this connection. They have, even from the first, been very largely Germanized. They carry on among their many missionary enterprises, however, a mission among the Germans in Moravia and Bohemia.

Interesting as the history of the religious body of the Moravian Church may be, it is really more of a German than a Slavic movement, and does not come within the scope of the present Report.

The books listed for the Bohemians also describe the Moravians.

THE SLOVAKS

It seems undoubtedly a fact that the Slovaks are the Slavs who first pushed out from western Dacia the ancient Rumanians,

and then themselves were dislodged by the Magyars coming in from Asia. In the 6th century they seem to have occupied the territory of Hungary proper, and after the 9th century they were driven into the highlands of Moravia and the northwestern mountains of Hungary, many maintaining themselves, however, in small agricultural communities as far south as Servia. It is a question whether the military Magyars brought many women with them into the conquered territory, and the probability is that a large portion of the Slovak race was absorbed by them in marriage, especially among the aristocracy. The burning questions of race conflict in Austria-Hungary include the struggle of the Slovaks against further Magyarization. The right to use the Slovak language in schools or churches is denied by the Hungarian government, but the Slovaks have caught the spirit of the Slav awakening and are to-day fighting the Magyar statement, made in the Hungarian parliament, that "there is no Slovak nation."

The Slovaks speak what is practically a dialect of the Czech language. The pure Slovaks inhabit the highlands of Moravia and the northwestern boundary of Hungary, but they are found still "Unmagyarized," in groups in many parts of Hungary, having villages of their own in which they preserve their own language and customs in the midst of other nationalities. For centuries the Slovaks made the tinware of Europe, wandering from country to country, and in England they were called "Tinkers," and were confounded with the Gypsies.

The Slovaks number about 3,000,000. It is estimated that there are about 400,000 in the United States, but it is difficult to keep an accurate account of them, for they go back and forth between this country and the home land continually in great numbers. They are very commonly called "Slavish," and now and then one calls himself "Hungarian." They find work here mostly as laborers in mines and factories. When they settle down they prove to be very thrifty and prosperous. They have tinware factories in New York City, Philadelphia, and Chicago. There are a good many farmers in the Middle West and also in New England.

The number in New England may probably be as follows:—

Maine	500
New Hampshire	200
Vermont	400
Massachusetts	2,500
Rhode Island	200
Connecticut	10,000

Religiously, about one half of the Slovaks are Roman Catholics of the Latin Rite. There are a number of Orthodox in every Slovak community, and there are a few Uniats. About one quarter are Protestants, most of these Lutherans, the rest Reformed.

In the United States the Slovak Lutherans are organized into the Slovak Evangelical Lutheran Synod of America, with 59 church buildings and some 12,000 members in the North Atlantic and Middle States.

The churches in which the Slovak language is used are as follows (Census of 1906):—

Roman Catholic.....	60 churches,	78,000 members.
Lutheran.....	63 churches,	13,000 members.
Congregational.....	4 churches,	176 members.
Presbyterian.....	1 church,	105 members.
Baptist.....	1 church,	58 members.
Methodist.....	1 church,	17 members.

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ALIENS OR AMERICANS. By Howard B. Grose. New York, 1906.

ON THE TRAIL OF THE IMMIGRANT (Chap. 13). By Edward A. Steiner. Chicago, 1906.

The article on SLOVAKS in the Encyclopedia Britannica, 11th Edition, is too short to be of much value.

THE LUSATIAN SERBS, OR WENDS

The Slavic movement westward was arrested by the Germans at the banks of the River Elbe. From the boundaries of Bohemia to the Elbe extended powerful settlements of a distinct Slavic race, known as the Elbe Slavs, but now more commonly called the Lusatian Serbs or Wendes. In the 14th century these people were included in the kingdom of Bohemia, but before that time they had begun to be overwhelmed and assimilated by the Germans. They were, as time went on, completely surrounded by Germans, and by the 15th century they existed only in scattered colonies.

To-day there remains but a fragment of these people inhabiting a circumscribed area between the cities of Berlin and Dresden, still speaking a distinct dialect of the Slavish tongue called Wendish. They number now about 100,000.

In the year 1854 about 400 of these people found their way as immigrants to Texas, and there are about 1,000 in small settlements in that state, one of which is a town named Serbin (from Serb). There is a Lutheran church numbering 656 members in one of these settlements, where the Wendish language is used in the service, for the ancient language is still preserved by these people.

While unimportant from an industrial or religious standpoint, these immigrants are most interesting from an ethnological point of view. There is something pathetic in the presence among us of representatives of a doomed and fast disappearing race which may become extinct in another generation.

Miss Balch in *OUR SLAVIC FELLOW CITIZENS* describes these people and their settlement in Texas.

Professor Niederle describes the "LUZICE SERBS" in his paper in the Smithsonian Report for 1910.

In Rev. G. F. Maclear's *CONVERSION OF THE WEST: THE SLAVS*, a chapter is devoted to the Ancient Wends.

THE POLES

The Poles have remained in the same locality from pre-historic times. Poland was the leading power of eastern Europe from 1400 to 1600, and her history is full of war and romance. Caught at last between the powerful governments of Russia, Germany, and Austria, her national identity was crushed, and the three partitions of her territory were made in 1772, 1773, and 1774.

A few Poles were converted to Christianity by the Bohemians, but Christianity made very little headway until about the year 1000. The influence of Roman Catholic Germany, steadily brought to bear, eventually prevailed, and to-day the Poles are among the most loyal Roman Catholics. There are a few Polish Lutherans but these are so through intermarriage with Germans.

Perhaps the best description of the Poles in a short sentence is the following given by Dr. J. G. Wilson: "The Poles in common with all Slavs possess a peculiar combination of eastern and western civilization. They love political freedom, but are easily caught by the glitter and pomp of a throne. They are individually poor business men. They possess great

intellectual gifts, they are almost universal linguists. They are versatile rather than profound. They have a love of individual freedom almost to the point of anarchy."

The number of Poles in Europe is about 17,500,000, divided as follows: in Russia 9,000,000, in Austria (western Galicia) 5,000,000, and in Germany 3,500,000. The first Poles to come to the United States came from eastern Prussia, and this immigration from Germany's part of the divided kingdom is about at an end. The next immigration, from Austria, is also nearly finished, and to-day 8 per cent of the Poles are citizens of the United States. They enter as unskilled laborers, having at home worked in the fields during the summer and in factories during the winter. They find occupation in every branch of work in this country, and are growing in prosperity as laborers, business men, and farmers. In many of our cities they form a large part of the population, and the men and women are organized into mutual protective societies, both religious and patriotic. They build large parish churches and parochial schools, and are thus settled in New England and through all the country westward, the principal centers being Chicago, Buffalo, and Milwaukee. There are now 1,500,000 in the United States.

The number of Poles in New England is as follows:—

Maine.....	2,000
New Hampshire.....	5,000
Vermont.....	5,000
Massachusetts.....	100,000
Rhode Island.....	10,000
Connecticut.....	70,000

Although the Poles are very ardent Roman Catholics, the Old Catholics in Poland now number 300,000 adherents. A defection from Papal authority occurred in 1904, resulting in the organization of the Polish National Church of America. The best account of this movement is given in the United States Religious Census of 1906 (Vol. 2, page 506). The following is condensed from this account:—

"With the increasing immigration from Poland, and the establishment of large Polish Roman Catholic churches in a number of American cities, misunderstandings and disputes developed between the ecclesiastical and the lay members of the Polish parishes. These were occasioned chiefly by dissatisfaction on the part of the laymen with the 'absolute religious, political, and social power over the parishioners' given by the Council of Baltimore in 1883 to the Roman Catholic priesthood; and by the rather free exercise of that

power on the part of certain Roman Catholic priests. The situation was aggravated, in some cases, by the placing of other than Polish priests in charge of Polish churches. The result was that disturbances arose, which developed at times into riots.

"In Buffalo, Chicago, Cleveland, and in Scranton and Shamokin, Pa., serious troubles arose. Independent congregations were organized, and popular Polish priests were called as pastors and accepted. In 1904 a convention of these independent congregations was held at Scranton, and was attended by clerical and lay delegates representing 20,000 people in five states. As a result the Polish National Church of America was organized, and the Rev. Francis Hodur, pastor of the Scranton church, was elected as its head priest. Father Hodur was subsequently consecrated by Archbishop Gul of Utrecht, Bishop Van Thiel of Haarlem, and Bishop Spit of Deventer, the national Catholic bishops of the Netherlands. The Latin books of Holy Church Rites were translated into the Polish language, and resolutions were adopted expressing a desire for fraternal and sympathetic co-operation with other Catholic churches and repudiating the claim of the Roman Catholic Church to be the sole exponent of the true doctrines of Christ."

There are 6 Polish National Church congregations in Massachusetts, 1 in Connecticut, 4 in New Jersey, 9 in Pennsylvania, 1 in Maryland, 1 in Missouri, 3 in Illinois, and 1 in Minnesota, with 1 in Manitoba.

According to the Census of 1906 there were:—

Roman Catholic.....	490 churches,	800,000 members.
National Polish.....	23 churches,	20,000 members.
Baptist.....	5 churches,	320 members.
Lutheran.....	5 churches,	201 members.

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THE RUSSIANS

While the rest of Europe was engaged in internecine strife through many centuries, a sufficient nucleus of Slavic people remained in what is now Russia, unsubjugated by invaders and working out for themselves a sort of basis of fusion which has enabled them to blend their differences, gradually absorb closely related races, and become a homogeneous nation.

The historical development of the Russians and the formation of the Russian Church is too extended a subject to be considered here. The essential features will be taken up under the respective branches of the race hereafter. A short outline of the Russian National Church, however, will be in place.

The Patriarch of Moscow was replaced in 1700 by the Holy Synod of Russia, which is composed of the Metropolitans of Kiev, Moscow, and St. Petersburg, several bishops, representing the religious side, and some of the higher officials of the government representing the state. The Procurator General of the Holy Synod is the representative of the Czar, acting for the nation in ecclesiastical affairs, but without a vote. The Holy Synod meets to determine not doctrines but policies, and it is supreme in spiritual discipline. The Church is Orthodox and in full communion with the Patriarch of Constantinople and the other Eastern Orthodox churches. It is intensely national, however, and jealously guards the religious interests of the Russians against any possible encroachment on their distinctive rights. The laity are very loyal to their Church, and the priests are at least thoroughly instructed in their pastoral and sacerdotal duties. Education has not yet made the advance among the Russian people that it has among the people of western Europe, but the upper classes of society are well educated and the wealthy are generous in their financial support of the Church and its missionary work.

The Church of Russia is essentially a missionary church. A great amount of Christian work has been done among the tribes of her Asiatic empire. Self-denying missionaries have brought the gospel to the Eskimos and Indians of Alaska, and a large number of the Japanese have been Christianized, so that there is in Japan a vigorous branch of the Russian Church. The Church also supports Christian work among

the Russian immigrants in America, aiding in the support of the clergy and contributing toward the building of churches.

A curious revolt from the Church occurred in the 17th century, on the change of the calendar and the substitution of a more accurate version of the Service Book. Many of the common people had used the Book superstitiously in a sort of cabalistic way, and when the wording was altered their faith was shattered and they left the Church in great numbers. These Dissenters are called "Raskolniki," and for two centuries they maintained churches and schools, calling themselves "Starovery" (Old Believers). They are moderately well to do, and can read and write. They number some 10,000,000 at present.

Protestantism has made very little progress among the Russians. There has been some advance made through the rationalistic influence of German colonists, whose converts are called "Stundists," and these are found in southern Russia, but their number is negligible.

During the latter half of the past century there was an awakening of Slavic consciousness which began with a revival of the literature of the various Slavic races. This soon developed into a movement which became more racial than national, and is called Pan-Slavism. Russia, being the one great Slavic nation, became in many ways the patron of this movement, and to-day the Slavs of northern Austria look favorably upon Russia as a friend, while it has been largely the fostering assistance of Russia which has enabled the Slavic Balkan States to develop so rapidly since the Turko-Russian war of 1878. Connected with the Pan-Slavic movement there is the Pravoslav or Eastern Orthodox Church of the Slavs. The Old Slavonic of this liturgy is the norm of all the Slavic language, and this is a growing bond of union. The Russian National Church naturally becomes a factor of great importance, and the missionary spirit of this great Church has found here a wide open door for her influence. Among the Russian Uniats the tendency is more and more to return from the Roman to the Russian Church, while among the Serbs adherence to Orthodoxy is a test of nationality.

To combat this leaning toward the Orthodox Church, a propaganda has been started in favor of the Roman Church, called the "Unislav League." The principles for which this league stands are stated as follows, though they do not seem to have made much headway:—

1. To establish among the Slavs the principle of Catholic unity.

2. To propagate among Slavs a Catholic spirit through Unislav publications and clubs.

3. To group together in a Catholic dominion all the autonomous Slav nations.

4. To engage in peaceful action, refraining from revolutionary violence.

5. To preserve the autonomy of the nations constituting the future Slav dominions.

The Russians are divided into three distinct sub-races. They speak one language and have common customs, but there are three different dialects. These sub-races are the Great Russians, the White Russians, and the Little Russians.

I. THE GREAT RUSSIANS

The Great Russians form the bulk of the Russian nation, occupying the territory east of a line drawn from the point of the Gulf of Finland to the Sea of Azov. They number 73,000,000 people, and of all the Slavs they are the least influenced by other races. On the south they were again and again assailed by the Asiatic invaders, the Huns, Avars, Magyars, Turks, and Tartars, withdrawing northward, but always returning gradually to their former possessions, while their kinsmen, the Little Russians, were subjugated by the Magyars and the Poles, and the White Russians by the Poles and Lithuanians.

The introduction of Christianity among the Great Russians was made in the 10th century through the missionary activity of Michael, the first Metropolitan of Kiev, who built schools and churches and, "with his bishops made progresses into the interior of Russia, everywhere baptizing and instructing the people." When the Tartars drove the Metropolitan northward and his see was transferred to Moscow in the 14th century, it was but a matter of time when the Church of Russia should become autonomous, for the Turkish subjugation of all Europe lying between Moscow and Constantinople separated Russia from the supervision of the Eastern Patriarch. At the same time Novgorod was united to Moscow rather than to Poland and Lithuania, and Moscow became both the political and religious center of the nation. When in the 17th century St. Petersburg was built and the government transferred to the new city, the supremacy of the Great Russians was developed and firmly established for all time. Hardened and made inflexible by their long and successful resistance against foreign invaders, seasoned and rendered patient and yet heroically persistent by the rigors of the northern clime,

the moral nature of the Great Russian people was deeply rooted. Added to this, the religion, which was gladly received by them from the first, not impressed upon them by the sword nor by the fiat of a council, but by missionary education, made of them the firmest of Orthodox Christians and the implacable opponents of any advance on the part of the Church of Rome.

Very few, if any, of the immigrants in the United States are Great Russians. These people form the bulk of the immense immigration into Siberia that is now going on at the rate of half a million a year. Along the Siberian railway, villages are springing up with schools and churches built by the government, which has spent in ten years almost a billion dollars in promoting immigration into Siberia. Within the past year, however, Great Russians have been moving into Canada in large numbers.

II. THE WHITE RUSSIANS.

The White Russians occupy, with Great and Little Russians, Poles, and Lithuanians, the upper parts of the western slopes of the central plateau of Russia. These people were at one time partly included in the kingdom of Lithuania, and they were in the borderland of Poland in the time of Catherine II., Empress of Russia.

In the Compromise of 1596 many White Russians were included, and they became Uniats. But in 1763 the Uniat Bishop of Mohilev made complaint to Catherine that 150 parishes in his diocese had been forcibly Romanized by the Polish authorities. After the First Partition of Poland, in 1772, which ceded the territory in which the White Russians dwelt to Russia, the Diocese of Mohilev at once returned to the Russian Orthodox Church, followed quickly by all the White Russians.

The White Russians number about 7,000,000 people, and they are not commonly distinguished from the Great Russians. They have very recently begun to emigrate to America, that is, since 1905, and they live together with the Little Russians in this country, occupied in the same work. They promptly connect themselves with the Russian Orthodox parish wherever they may be. They cannot be distinguished in the census reports, so that there is no way of telling how many of this branch of the Russian people are in this country. The estimates made by competent authorities range anywhere from 50,000 to 100,000 Orthodox Russians in the United States, but the White Russians do not form a

majority of these, for the Little Russians greatly outnumber them in most places.

III. THE LITTLE RUSSIANS.

The Little Russians dwell in the steppes and southwestern slopes of the great central plateau of eastern Europe, and through long centuries have been ground between the revolving forces of racial conflict. All the Asiatic invaders of Europe have at one time had them in subjection, and on the west the Poles and Magyars have dominated them. The Great Russians finally delivered the Little Russians in the south from the Turks, but those in the west remained subjects of Poland until the end of that kingdom. In the First Partition of Poland, in 1772, a portion of the Little Russians was included in Galicia, which was ceded to Austria. In 1777 Turkey ceded to Austria the province of Bukowina with more Little Russians. In the Second and Third Partitions of Poland, in 1793 and 1794, the remaining portion of the Little Russians were united with Russia, to whom they naturally belonged.

In Russia the Little Russians are found in the southern part, extending eastward from Austria-Hungary along the northern coast of the Black Sea as far as the Sea of Azov. They number about 25,000,000 people.

In Austria-Hungary the Little Russians are called by the Austrian government "Ruthenians," and by that name they are distinguished from those who come from Russia as immigrants to this country. They dwell on both sides of the Carpathian Mountains in Galicia, Bukowina, and northeastern Hungary. In Galicia they number about 3,750,000, and are mostly Uniats. In Bukowina they number 750,000 and are almost all Orthodox.

Religiously, the Little Russians are the most interesting of all the Slavic peoples, after the Bohemians. It was in the 10th century that Vladimir, through the commercial relations which existed between Kiev and Constantinople, had his attention brought to the Christian religion. The story of his embassy of inquiry sent out to examine the German, Roman, Jewish, and even the Mohammedan religions reads like a romance, but most of all the visit of that embassy to Constantinople, their attendance at Mass in the magnificent Church of Santa Sofia, the impression which the joyous splendor of the Greek Eucharist made upon them, and their eager report which led to the establishment of the Orthodox Church in Russia. The Slavic Liturgy was already in use in Bulgaria, Servia, and Bohemia, and the Russians took to it with an avidity to be expected from those who find a religion already

established in their native tongue. Kiev became the center of missionary activity, which radiated in every direction, reaching northward among the Great Russians, so that when the Russian nation began to form, the mass of the people were already Orthodox Christians.

Owing to the incursions of the Turks, the Metropolitan of Kiev was moved northward to Moscow in 1326, but in 1414 the seven bishops in southern Russia met and elected a Metropolitan of Kiev. Shortly after the Utraquist movement established a national church in Bohemia which seemed likely to effect a compromise with the Roman Church (in 1436), an effort was made by some of the Little Russian bishops to effect a similar treaty with Rome, and Isidore, the Metropolitan of Moscow, attended the Council of Florence (1434-1442), hoping that some form of union might be worked out. Nothing was accomplished however. When the Metropolitan of Moscow was made Patriarch of Moscow, the Little Russians became directly dependent upon the Patriarch of Constantinople, but the influence of Constantinople was so weakened by the Turks that the Orthodox bishops and people of the Little Russians were much neglected. The Jesuits then began to move out from their strongly intrenched position among the Poles with a determination to effect a union of the Little Russians in Poland with the Church of Rome. Both Poland and Bohemia had been won over to the Latin Rite and obedience to Rome after centuries of strife and war, and from her experience with the Bohemians the Church of Rome was willing, if need be, to compromise with the Little Russians in Poland. Some of the Orthodox bishops from Lithuania and Poland met together with the Jesuits at Brest-Litovsk in 1595 and the result was a compromise practically in the form of a Utraquist Church. The concessions made by the Orthodox were that they should pray for the Pope and recite the Double Procession in the Creed. In December, 1595, Pope Clement issued the bull "Magnus Dominus" in which he said: *"For the better expression of our love toward them we permit and concede to the Ruthenian bishops and clergy all the sacred rites and ceremonies which the Ruthenian bishops and clergy use, according to the institution of the Holy Greek Fathers, in the Divine Service, the most Holy Sacrifice of the Mass, and the administration of the Sacraments or other sacred rites, because they are not against the truth and doctrine of the Catholic faith, and do not exclude communion with the Roman Church."*

On October 6, 1596, this bull was proclaimed in the Russian part of Poland and was ratified by the bishops to whom it

was addressed. The compromise was practically all on the part of Rome, for the Slavic liturgy, the administration of the Sacrament in both kinds to the laity, and the marriage of the clergy were all conceded. The Union was called the United Greek Church, and its adherents Uniats. In the struggle for supremacy the Roman Church, seeking to emphasize her catholicity, calls the Uniat the "Greek Catholic Church."

After the Second and Third Partition of Poland, in 1793 and 1794, the Little Russians who were in the parts ceded to Russia gradually returned from the Uniat Church to the Russian. As Galicia was ceded to Austria in the First Partition of Poland, the Little Russians dwelling there remained Uniats.

In the present Pan-Slavic movement there is a large sentiment in favor of the Pravoslav (Orthodox) Church, and there is a tendency on the part of the enthusiastic Orthodox to swing over the Uniats in Austria from the Roman Communion by Russian nationalistic societies among the peasants in Galicia, and members of the Roman Church protest against the converting of Uniats to the Russian Church. On the other hand, members of the Russian Church declare that Roman ceremonies are being introduced into the Slavic rite, and that celibacy is quietly being impressed upon the younger clergy in Galicia, who are now entirely under the training of the Jesuits. In 1903 several villages went over to the Orthodox Communion, and when they endeavored to obtain Orthodox priests from Bukowina it was found to be either illegal or impossible to do so. The latest development is this, that in 1911 several young Ruthenian Galicians obtained Holy Orders in convents of the Greek Church in Mount Athos and in Russia, and these have returned to Galicia, where the contest is now becoming more and more acute.

The Pan-Slavic movement is naturally favored by Russians, and in this unrest the influence of the southern Orthodox Slavs is increasingly felt. To the Slavs of the south the Uniat compromise is an act of treason, and Slavic nationality and the religion of the Pravoslav are identical. The Ruthenian hatred of the Poles who control the political situation in Galicia also has a bearing on the controversy, for the Poles regard themselves as the natural guardians of the Roman Catholic Church. To combat the Pan-Slavic movement, Roman Catholic adherents have fostered the formation of the counter-movement of the "Unislav League."

1. The Little Russians, from Russia.

As far as can be ascertained with any probability the

majority of Russians who are immigrants to this country are the Little Russians, the White Russians being among the later immigrants. Whatever emigration of the Great Russians there may be is directed to northwest Canada. The United States immigration and census reports include Jews from Russia as "Russians," but Jews are cosmopolitan and emigrate as Jews no matter from what country they may leave, so that for our purposes the government reports are of only partial value. The best way at present to estimate the number of Little Russians who have come from Russia to this country is to get at the number of members reported by the Russian Orthodox Church. In the religious census of 1906 the Russian Church reported a membership of 20,000, including converts from the Uniat Ruthenians in America. There are probably a good many thousand scattered Russian Orthodox, either too few to form a congregation in any locality or else only temporarily in this country. Those who have studied the matter make estimates ranging from 100,000 to 200,000, the majority of which number are Little Russians.

There are some Russian Protestants in the United States. Among the Mennonites in the West there are perhaps 10,000 from Russia in South Dakota, Nebraska, Kansas, and Oklahoma (not elsewhere). These, however, although perhaps reported as Russians, are descendants of the German Mennonites who were translated from Lithuania to Crimea at the end of the 18th century and have been coming to this country since 1863. There are also reported a few "Stundists" who have been reached by the Baptists in North Dakota, and these are from southern Russia.

2. *The Little Russians, from Austria (Ruthenians).*

The Little Russians from Galicia are called Ruthenians by the Austrian government, and are so known in this country. They have been coming to the United States since 1880. The Ruthenians who come from Bukowina almost all go to Canada. The Ruthenians, it will be remembered, are Uniat in Galicia and Orthodox in Bukowina. There are about 300,000 Ruthenians in the United States, working in the factories of Pennsylvania, New York, Ohio, Connecticut, and Massachusetts. They are very ardent in their religion and soon desire a priest. Whenever they settle in any numbers they promptly buy lots and build their own houses and a church. In their native land they have been a poor and hard working people, yet they are of fine physical endurance and are eager to learn. The number in New England, roughly estimated, is as follows:—

Maine.....	250
New Hampshire.....	1,000
Vermont.....	350
Massachusetts.....	5,000
Rhode Island.....	750
Connecticut.....	7,500

The first Ruthenian Uniat priest who came with his wife to the United States was met with the suspicion of his brother priests of the Roman Catholic Church, and had great difficulty in being recognized by the Roman bishops to whom he brought his credentials. Even to-day with more than 80 churches, some of them costing between \$50,000 and \$100,000 and often the finest church in the town, the Uniats are nevertheless regarded with distrust by the majority of the Roman Catholic laity, who have been taught the celibacy of the clergy almost as a matter of faith. Especially do the ardent Irish find it hard to reconcile the existing conditions, for to them the married clergy with their wives and families are a great scandal. The Uniats, with their Easter weeks later, with their strange churches, the great iconostas hiding the altar, the icons, Mass in the Slavic language, and the bearded priests, present so unfamiliar a sight to the ordinary Romanist, even to a priest, that the natural result is almost a feeling of antipathy. An Irish American bishop is confronted with the difficult problem of reconciling his Irish, Polish, German, and French Canadian celibate clergy with his Ruthenian married clergy. In the religious census report for 1906 the Russian Orthodox Church converts from the Uniat Church are explained in this way: "The members of these [Uniat] churches on coming to America found themselves compelled to use the liturgy of the Roman Catholic Church, and be under the jurisdiction of local bishops who in general either knew nothing about the Unia or did not take it into account. In seeking relief from this position one of the Uniat parishes in Minneapolis became aware of the existence in the United States of a see of the Russian Orthodox, and in 1891, under the leadership of the Rev. Alexis G. Toth, petitioned the Russian Bishop Vladimir to take them all under his jurisdiction within the pale of the Russian Church. Bishop Vladimir willingly complied with the request, and during the time of Bishop Nicholas, who succeeded him, the example of the parish in Minneapolis was followed by a number of Uniat parishes." A large part of the Russian churches in America at present are built up of converted Ruthenian Uniats to the number of about 40,000, and the priests of the Russian hierarchy in this country are mostly Little Russians.

The Roman Catholics have now two Uniat bishops resident in America, but in many Uniat parishes the churches are being built without the iconostas, celibacy is being made more prevalent among the clergy, and many of the priests are smooth-shaven, so that the difference between the Uniats and the regular Romanists is not so evident to the ordinary observer.

The churches reported in 1906 as using the Russian (and Ruthenian) language are as follows. In the case of the Roman Catholic Church, however, there are added the parishes reporting the use of the Slavic or Greek, the deduction being that these are Ruthenian Uniats.

Russian Orthodox	60 churches,	20,000 members.
Roman Catholic		
(Uniat)	96 churches,	93,800 members.
Baptist	1 church,	490 members.
Seventh Day		
Adventists	1 church,	50 members.

Dr. H. K. Carroll reports for the year 1912,

Russian Orthodox	127 churches,	62,000 members.
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The missionary work of the Russian Church among the Slavic immigrants in this country is most commendable. There is an Archbishop in New York assisted by a Bishop, and the Pravoslav or Eastern Orthodox of the Slavic Rite are ministered to by over 150 Russian, Albanian, Bulgarian, and Servian priests, besides 15 missions in Alaska.

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THE SLOVENES

It is a strange paradox that our hard working laborers in mines and steel mills are Alpine peasants, yet the "Griners" are the Slovenes or Slovenians who dwell in the Eastern Alps in the Austrian provinces of Styria, Carinthia, Carniola, and northern Istria. They number 1,500,000 people in these provinces. Much of the mountainous land they struggle to cultivate is nearly barren, yet very few Slovenes live in cities, and even in provinces where nearly the entire population is Slovenian the city and town population is mostly German.

The Slovenes are practically all Roman Catholic, converted to Christianity through their close contact with the Roman world in the sixth and seventh centuries. They are not related to the Croats who come from the province of Croatia-Slavonia, although the United States immigration returns group them together. All that the Slovenes have in common with the Croats is that they are Roman Catholic and not Orthodox. There may arise some confusion from the name of the Croatian province, Croatia-Slavonia. It is also another common mistake to think of the Slovenes and the Slovaks as being the same people.

The Slovenes have been coming to America in large numbers since 1893, mostly from the province of Carniola (German Krain, from which they are often commonly called "Griners"). There are 100,000 in the United States, mostly at work in the mines and rolling mills of Pennsylvania, Ohio, Illinois, Michigan, and Colorado. There are some farmers in the northwestern states. Probably few Slovenes, if any, are to be found in New England.

The Roman hierarchy has two Slovenian bishops in the United States. They are not Uniats, but use the Roman

liturgy. There are 40 Slovenian priests, and there must be nearly as many churches, but there were reported in 1906 only 12 churches, with 23,000 members.

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THE CROATO-SERBS

In the first migrations of the Slavic peoples, one race settled in the western half of the Balkan peninsula, spreading eastward from the shores of the Adriatic halfway across to the Black Sea. This race is known as the Croat-Serb, and as early as the 7th century they were recognized by the Eastern emperor. They are found to-day in their original location, Croatia-Slavonia, Istria, Bosnia, Herzegovina, southern Hungary, the kingdoms of Servia and Montenegro, and Old Servia in Turkey (Novibazar and Monastir). It is deplorable that this single race should be broken up into a number of artificial political divisions, namely, two kingdoms of their own, provinces of Austria and of Hungary, and a Turkish province. In spite of this, the feeling of common blood and a common language is drawing them more and more closely together and they seem almost sure to become a single nation in time.

The United States immigration reports of these people are very perplexing, not only because the Croatians are grouped with the Slovenes, but because a distinct race, the Bulgarians, are grouped with the Servians of Montenegro and Servia. The Croatians and Servians coming from the provinces of Dalmatia, Bosnia, and Herzegovina are also grouped together in a special class by themselves. The classification of these immigrants, however, must be difficult, for much depends upon the way in which the official questions are put and answers made. For instance, an immigrant from Bosnia if asked his province would give Bosnia and would be reported accordingly. But if he were asked his nationality he would answer either Croatian or Servian as the case might be, and if Croatian he would be classed with Croatians and Slovenians, while if Servian he would perhaps be reported from Bulgaria, Servia, or Montenegro.

THE CROATS

It is convenient to distinguish the people of this race who use the Roman alphabet and the western calendar as Croats. Their language is precisely the same as that of the Serbs when spoken, but their proximity to the Latin world has brought them more into line with western Europe. The coast of Dalmatia was a natural field for Roman missions, and gradually Christianity worked northward into Istria and Croatia-Slavonia, and those of the race who were thus converted are called Croats. These Roman Catholic Slavs, or Croats, are found in Croatia-Slavonia (where they form three quarters of the population), Istria, northern Bosnia, and northern Dalmatia. They number about 2,500,000 people; their occupation is agricultural, but all their land is rocky and poor or else is heavily wooded.

In 1840 the Hungarians began to Magyarize the Servian tongue, and separated the Croats and Serbs, favoring the former. Then the Austrian government aided the Serbs as against the Croats in Croatia-Slavonia, but favored the Croats against the Serbs in Bosnia. Later the younger Croats and Serbs began a movement looking toward a Serbo-Croat coalition, and in 1906 they worked together assisting Hungary against Austria.

The Croats show their Slavic disposition by insisting on the use of the ancient western Slavic alphabet called the Glagolytic in the service books of the Church. Nevertheless in all struggles between Latin and Slavic elements in districts near the seacoast every settlement is in favor of the Latin.

It is estimated that there are about 300,000 Croats in the United States, working as laborers in mines, rolling mills, and packing houses, principally in Pennsylvania and Illinois. There may be 250 in New England.

The Croats are all Roman Catholic. There are almost no Protestants among them, but the Baptists are doing a small work among lapsed Roman Catholics in this country. The 1906 religious census report gives 26 Roman Catholic churches with 36,800 members using the Croatian language, but this is very incomplete. The Croats are willing to worship with Slovaks, Slovenians, Germans, and Italians, so that they would naturally not be distinguished in parochial reports.

THE SERBS

Despite their partition into several political divisions, the Serbs remain one people, distinct and homogeneous. They cannot be partitioned as were the Poles. Two independent

Serb kingdoms already formed would forbid that, and the character of the Serbs, doggedly persistent and unperturbed, is greatly in contrast with the Poles of two hundred years ago, impulsive, uneducated, and ungoverned. There is, moreover, no religious dissension among these people, all being enthusiastic adherents of the Pravoslav Communion, devoutly loyal to their Church, and convinced that Orthodoxy is synonymous with nationality. They use the Cyrillic alphabet and the eastern calendar.

The Serbs number in all 6,500,000 people. Most of their land is heavily forested, but along the Danube and in the valleys are grain fields and orchards. The extension of railways and the building of automobile roads are developing both agricultural and industrial progress. In the more remote regions apart from modern civilization some of these people live in patriarchal communities with several hundred persons in a "family," but this institution will doubtless soon become a thing of the past.

As the Roman Church brought Christianity first to the extreme western Slavs, so in the East the Greek Church first touched the Serbs. They received the Slavie liturgy from Cyril and Methodius in the 9th century, and have always remained steadfast in the faith. In the 11th century the Servian Church was in danger of absorption by Rome in consequence of its desire to be free from the domination of Constantinople, but during the 13th century it became thoroughly national, and in the 14th century there was an autonomous Servian patriarch in Uskub. Since the 14th century the Serbs have held firmly aloof from the Church of Rome. During the 18th century a number of Serbs in Austria were induced to become Uniats in the reign of Maria Theresa, but they returned to the Orthodox Church when Joseph II proclaimed the principle of religious toleration.

The kingdom of Servia was independent in the 11th century, and in the 14th century the Servian kingdom extended its campaigns of conquest into the Balkan peninsula until it included nearly all Albania, Monastir, and western Macedonia as far as Salonica. Stephen Dushan was crowned emperor of the Serbs and Greeks at Uskub in the year 1346. In 1389, however, the Turks overwhelmed the Serbs, pushing westward from Adrianople. The rulers of the Serbs who had not fallen in battle fled to the mountain fastnesses of Montenegro, and colonies of the people emigrated to southern Hungary and settled along the banks of the Danube, leaving but a remnant of the nation in Old Servia under the yoke of the Turks. From this time the history of the Serbs is one of

long struggle against Turkish oppression and enforced submission to European control. It is most convenient now to consider the Serbs in three divisions, Montenegro, Servia, and the Austro-Hungarian provinces.

1. MONTENEGRO. When, after the battle of Kōssovo in 1389, the case of the Servian kingdom was hopeless, those of the ruling families who remained after the desolation fled into the mountains which rise precipitately from the shores of the Adriatic above the bay of Cattaro. Here they founded the little kingdom of Montenegro, and have maintained an independent existence for over 500 years. Montenegro (Black Mountain) is a mountain mass seamed with impregnable valleys. Vegetation is very limited, so that an invading army would find it quite impossible to maintain itself. The inhabitants have always fought off the Turks, and the worst that could be done was to keep the people in their natural fortress practically in a state of constant siege. In the treaty of 1878, at the close of the Turko-Russian war, Montenegro's independence was recognized, and in 1910 it was acknowledged as a kingdom.

The only profitable occupation of Montenegro is that of raising cattle. Otherwise the country is practically a military camp. The people patiently await the dawn of a new Servia and the extension of their territory below the mountains. The population is 350,000, all Serbs of the purest blood and adherents of the Orthodox Church. The Church of Montenegro is a national Church, and the metropolitan is the Archbishop of Cetinje (Tsettin),* but he also claims the ancient throne of Ipek. This metropolitanate is recognized by Constantinople and was founded in 1776.

2. SERVIA. From 1804 to 1830 the people still left in Old Servia began to fight for their independence, carrying on a fierce guerrilla warfare. They were able to organize a government during this time, and were finally recognized as a principality by the Turkish government. In the revolt of the Serb people in 1876 the terrible atrocities led to the Turko-Russian war, and in the Treaty of Berlin, 1878, Servia was declared an independent principality. In 1882 the Prince of Servia took the title of king. The territory of present Servia is limited to less than half its proper extent. Belgrade is the capital city. Austria sought to keep Montenegro and Servia apart by reserving a strip of territory known as Novibazar between the two kingdoms still under Turkish rule. The Servians hope to extend their boundaries to include this

*See the letter from the Metropolitan of Montenegro to Bishop Parker, on page 10.

and all Monastir as far as Salonica, the Greek line, and a part of the Adriatic coast land. The war between Serbia and Bulgaria in 1885 was unfortunate and profitless, and must be laid to the account of misrule by the Turks and oppressive intervention by the great powers of Europe.

One half the territory of Serbia is forest. Along the Danube are orchards and vineyards. The principal industry is the raising of cattle and swine. The farm products are maize (which forms the principal food of three quarters of the population), plums (which are exported as prunes), and grapes. The exportation of hogs is very great and is a cause for the Servian demand for a seaport. The population of the kingdom of Serbia is 2,500,000, of which 100,000 are Rumanians. All are members of the Orthodox Church of Serbia, which is the established Church of the kingdom, and the metropolitan is the Archbishop of Belgrade. The metropolitanate was established in 1879. In 1895 nomination was made of a Servian metropolitan of Rascia for the sanjak of Novibazar, where there are more than 400,000 Servians. In 1897 a way was prepared for the seat of a Servian metropolitan in Uskub, replacing a Greek bishop there.

3. THE AUSTRO-HUNGARIAN PROVINCES. The Serbs in Austria-Hungary are subdivided into three sections:—

(1) In the Banat there are 500,000 Serbs, and in Croatia-Slavonia, the population of which is 2,400,000, there are about 600,000 Orthodox or Serbs (the rest, 1,800,000 being Roman Catholics or Croats). In the year 1679 emigrant Serbs from Old Serbia found their way along the banks of the Danube into Hungary, and brought their Church with them. The ancient metropolitanate of Serbia was re-established by them in the city of Carlowitz, but a few miles from Belgrade. This is now an independent autocephalous Church, and is called the "Servian Orthodox Church in Hungary, Croatia, and Slavonia." The Archbishop of Carlowitz was proclaimed patriarch by the Servian Assembly at Carlowitz in 1848. In 1868 the government legally asserted that the "Non-United Eastern Greeks" should form two archbishoprics of equal privilege, a Servian at Carlowitz and a Rumanian at Hermannstadt.

(2) In southern Dalmatia there are about 100,000 Serbs. These could not be under the jurisdiction of the Patriarch of Constantinople, as his authority was limited to Turkish provinces. Therefore these, with 550,000 "Ruthenian" (Little Russian) Orthodox in Bukowina, were united under one Orthodox archbishop as an autocephalous church, known as the Metropolitan Church Province of Bukowina and Dalmatia. The seat of the archbishop is Czernowitz in Bukowina.

(3) In 1878 the Powers of Europe gave Bosnia and Herzegovina into the hands of Austria-Hungary. The people in the northern part of these two provinces are Roman Catholic and therefore called Croats. In the southern part of Bosnia there are 800,000 Serbs and in Herzegovina 200,000. These have no definite Church organization as yet, but are nominally under the supervision of the Patriarch of Constantinople. They are satisfied at present with the arrangement, but would prefer to appoint a metropolitan archbishop for themselves. The right to nominate bishops to vacant sees lies with the Emperor of Austria.

These three divisions of the Orthodox are all in communion with Constantinople. There remain in Dalmatia about 1,000 Serb Uniats who have not yet returned to the Orthodox Church.

There are about 150,000 Serbs in America at the highest estimate, and of these 10,000 are not in the United States. It is impossible to tell from the immigration reports from what countries the Serbs have come. Most, however, are probably from the Hungarian provinces. They have settled principally in Pennsylvania, Ohio, and Indiana, and in Kansas, Montana, and California. A very interesting development came about in Alaska. Formerly there were a number of Russians in Alaska, and the Russian Church carried on a successful mission work among the Indians and Eskimos. After the annexation to the United States many of the Russians returned to Russia, and the see of the Russian Bishop in America was removed from Sitka to San Francisco. In 1905 the see was again removed to New York City, as the great bulk of the Russians in this country were now in the eastern states. In that very year Serbs from Montenegro and Servia were immigrating to Alaska, and there were now more Serbs in California and Montana than there were Russians in all the states west of Pennsylvania. Consequently the center of the Servian Church was placed in California with an archimandrite as special administrator, and the orthodox work in Alaska was transferred from the Russian Church to the Servian. The Servian Church in America is under the protection and supervision of the American Archbishop of the Russian Church.

The religious census report for 1906 is not of much value for statistics of these people. They are much scattered, and many attend the Russian churches. The report gives 10 Servian Orthodox churches, with 15,742 members, but no report is given for Alaska. There are in Alaska 15 mission stations and 14 priests, with 12,000 communicants, this membership being made up principally of half-breeds, Indians,

and Eskimos, the result of the old Russian missions. Dr. H. K. Carroll reports, for the year 1912, 24 churches, with 59,000 members, not including Alaska or Canada.

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THE BULGARIANS

The Bulgarians were originally Slavic colonists who found their way along the banks of the Danube into the lands that had been laid waste by the military races of the Huns, the Avars, and the Goths. No sooner, however, had they settled down to reclaim the devastated fields and vineyards than a new race of invaders swept in upon them, the advance tribes of the Turks. One of these tribes was the Bulgars. Strange to say, this particular tribe was immediately absorbed

by the peaceful agriculturists, losing language and all racial customs, giving only their name to the Slavie people who had assimilated them. In the 9th century, when Cyril and Methodius began their missionary labors among the Slavs, the Bulgarians were the first to receive the gospel, and the Old Slavonic language into which Cyril translated the Eastern liturgy was the Old Bulgarian. Some of the Latin clergy entered the land also and bid for loyalty to Rome, but in 877 these were dismissed from the country, and Pope John VIII protested against the Greek proclivities of the Bulgarian Christians, but, nevertheless, strict union with Constantinople followed, and in 885, when the Slavonic priests were driven out of Bohemia on the death of Methodius, they took refuge in Bulgaria.

In the 10th century Bulgaria became an independent kingdom, but was overthrown by Basil II, the Byzantine Emperor, early in the 11th century. In the year 1096, when the First Crusaders, led by Peter the Hermit, turned from the Danube down toward Constantinople, they began to plunder the Bulgarian farms and villages, appalling Eastern Christianity by their lawless barbarity. The indignant Bulgarians fell upon them and slew thousands all along the route, and succeeding Crusaders were obliged to give hostages for their orderly conduct on their way through to Constantinople. In the 12th century the Vlach and Bulgarian population separated itself from the Byzantine Empire, and the Wallachian or Second Bulgarian kingdom was formed, extending its territory over all the Balkan peninsula as far south as the borders of Greece. When the Turks finally crossed the Hellespont, in 1360, took Adrianople and made it the first shrine of Mohammedanism in Europe, the Bulgarians felt the first effects of the Turkish conquests, soon falling under the yoke from which they never ceased thereafter to struggle to free themselves. In the beginning of the 19th century occurred the awakening of Slavic racial consciousness, in which the Bulgarians shared, and in 1876 the Turks started to crush it. The world was horrified by the awful atrocities which followed, western Christendom stood aghast, but eastern Christendom came to the rescue, and Russia declared war. At the close of the Turko-Russian war, 1878, Bulgaria, as well as Servia, was made an independent tributary principality. Finally, with the continued friendly assistance of Russia, in 1908 Bulgaria was proclaimed a kingdom, with the added territory of Eastern Rumelia, whose population was mainly Bulgarian.

From the first the Bulgarians had been able to maintain the autonomy of their national Church, but in the 18th century

they were made subject to the Patriarch of Constantinople. The Turkish government granted autonomy again to the Bulgarian Church in 1870, and immediately thereafter sought to create dissensions between the activities of the Greek and Bulgarian churches in the religiously neutral territories of Macedonia and Thracia, hoping thereby to weaken both. The Patriarch of Constantinople refused to recognize the autonomy of Bulgaria, and controversy followed as to the jurisdiction of the neutral territory. The Exarch of Bulgaria naturally claimed spiritual authority over all Bulgarians, but the Patriarch disputed his authority in distinctly Turkish lands. This estrangement has unhappily continued until recently, when the war of 1912 healed the schism. The residence of the Exarch of Bulgaria has up to the present been Constantinople, but since the city of Sofia was modernized a splendid cathedral church has been building for his residence.

The Bulgarians number about 5,000,000, divided as follows: in the kingdom of Bulgaria, 3,000,000; in Macedonia, 1,200,000; in Thracia, 600,000; in Russia, 180,000; and in Rumania, 100,000. During the past four years the railways under state ownership have been extended and have opened up the country wonderfully. Sofia, the present capital, in 1878 a collection of mud huts, is now a prosperous city with handsome modern buildings. The Bulgarians are a hardy and vigorous people, sober, industrious, and thrifty; they are rather reserved and serious minded, peaceable and orderly, and their standard of sexual morality is very high. Their patience, perseverance, and great endurance have brought them through all past oppression and enabled them at last to purchase their liberty through the sacrifice of war. Among the Bulgarians there are but 5,000 Roman Catholics and 2,500 Protestants. The aspersions cast upon Bulgarians by some Protestant missionaries are cruelly unfair and unworthy of credit. It would seem unfortunate if Protestantism with its rationalizing and skeptical tendencies should be forced into the religion of these markedly unanimous and consistent Christian people. It should be noted that the work of education carried on by Robert College in Constantinople has been of immense benefit to the Bulgarians, who have gratefully taken advantage of whatever educational assistance has been brought to them.

The occupations of the Bulgarians have grown from those of simple peasant life to include the building of towns and the beginning of industrial work. The maintenance of the male population on a war footing, waiting for the final deliverance of the race by a decisive war with Turkey, has somewhat delayed the development of the land, although this also has

been taken into consideration in preparing for the maintenance of the people during the contemplated struggle. In the war of 1912, the putting into the field an army of 450,000 men out of a population of 3,000,000 is evidence of the serious nature of the conflict. The products of Bulgaria are largely wheat and maize. Tobacco is also raised, and roses are cultivated for the manufacture of attar of roses. Modern machinery and steam and electric power are being rapidly introduced, and it will be but a short time when there will be little reason for Bulgarians to emigrate from home.

The Bulgarians are very recent immigrants in America, coming since the year 1904. There are about 40,000 now here, coming from Macedonia, and centering principally in Illinois, although they have pushed westward. In Pennsylvania there is a small colony, and the Bishop of Harrisburg has interested himself in the building of their church in the town of Steelton. The men are vigorous workers, and have been working in construction gangs on the railroads and in steel mills. The Bulgarians are very interesting people, and they feel especially kindly toward the United States, from which they have received much national inspiration. It is within the province of the American Church to establish a firm fraternal relationship with their Church.* Dr. H. K. Carroll reports, for the year 1912, 3 Bulgarian organized churches with 20,000 members.

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* See the letter from the Exarch of Bulgaria to Bishop Parker on page 9.

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THE RUMANIANS

The Rumanians are called Wallachs or Vlachs by their Slavic neighbors. They inhabit what was ancient Dacia, and claim descent from the ancient Roman colonists of Thracia. Although these people do not consider themselves Slavs, there is nevertheless a large admixture of Slavish blood and they resemble the Slavs in many ways. Some students call them "Latinized Slavs," and the United States Commissioner General of Immigration includes them among the Slavic people. Lubor Niederle, professor of ethnology in Prague University, and authority on the Slavs, does not, however, include the Rumanians among the Slav peoples.

There were Christian bishops in Dacia in the time of Constantine. In the 9th century Bulgarian missionaries introduced the new Slavic liturgy of the ancient Greek Church among the Rumanians, and although this formed the religious language, the people never spoke Slavish. When the great Wallachian-Bulgarian empire was formed in the 12th century, Pope Innocent III attempted to secure it to the Roman Church, but failed. The Turkish conquest utterly disintegrated the Rumanian nationality, and there followed centuries of struggling existence. There was long rivalry in Wallachia and Moldavia between the Church of Ochrida (which had supremacy over all Bulgaria and Wallachia) and the Church of Constantinople, and in the 15th century the supremacy of Constantinople was chosen. Two archbishops were appointed, the Archbishop of Wallachia, who was also "Exarch of Ungro-Vlachy and the Hills" and was thus placed over the Rumanians in Transylvania and Hungary, and the Archbishop of Moldavia over the province of that name. In 1699 Turkey ceded Transylvania to Austria, and immediately the Jesuits began to Romanize the Rumanians or Wallachians there, finally succeeding in bringing a part of them into the Uniat compromise.

After the Turko-Russian war, 1878, Rumania was acknowledged as an independent kingdom. The boundaries of the kingdom, however, do not include more than 58 per cent

of the Rumanian people. They are a pastoral not an agricultural people, and therefore have been able to perpetuate their existence in separated mountainous districts through all the incursions of the agricultural Slavs and military Turanians. In the north they have become intermixed with the Slavs, and in the extreme south with the Greeks. They are found in the mountains of Transylvania and Bukowina, on the frontiers of Galicia, and on the southern slopes of the Carpathians extending to the Black Sea between the Dniester and the Danube rivers. The Rumanians number 9,500,000 people, disastrously divided, and distributed as follows: in free Rumania, 5,500,000; in Transylvania, 1,500,000; in Russia, 1,100,000; in Bukowina and elsewhere in Austria, 800,000; in Macedonia and Thracia, 300,000; in Servia, 200,000; in Bulgaria, 100,000. In the Pindic region Rumanian statisticians claim 500,000 people, but this claim is disputed by both Greeks and Bulgarians, although the Rumanians who make this claim admit that these are largely Hellenized.

The Rumanians, as has been said, are largely a pastoral people. Bucharest, the capital, is noted for its social gayety. The Rumanian Church is national and in union with the whole Eastern Church. In the 17th century the Slavic language was replaced by the Rumanian in the liturgy, and the Greek language, which had found its way into the churches of the towns, was also replaced. There are two independent Rumanian Churches, owing to the political division of the race, but these are in full intercommunion.

1. The national Church of Rumania is governed by the Holy Synod of Rumania, whose president, the Archbishop of Bucharest, is Archbishop and Metropolitan of Hungaro-Wallachia and Primate of all Rumania. The north province of Moldavia is under the Metropolitan of Jassy, who is called the Archbishop of Moldavia. There are 5,400,000 adherents of the national Church.

In Rumania there are but 100,000 Uniats.

2. The independent Rumanian Orthodox Church in Hungary is composed of the Wallachs in Transylvania and southern Hungary, where the adherents number 1,700,000. The Archbishop of Hermannstadt is Metropolitan of the Orthodox Rumanians in Hungary and Transylvania.

There is a province of Rumanian Uniats in Transylvania and eastern Hungary, numbering about 1,000,000 people, governed by an archbishop and two bishops, and 400,000 elsewhere in Austria-Hungary. They use the Old Rumanian language in the liturgy, just as the Orthodox do.

The Rumanians have been coming to this country since

1902. There are now 100,000 here. The number in New England is about as follows:—

New Hampshire.....	25
Vermont.....	35
Massachusetts.....	125
Rhode Island.....	60
Connecticut.....	300

In the religious census of 1906 there were reported in this country as using the Rumanian language:—

Rumanian Orthodox.....	1 church, 300 members.
Roman Catholic (Uniat)...	1 church, 1,700 members.

Dr. H. K. Carroll reports for the year 1912:—

Rumanian Orthodox...	5 churches, 20,000 members.
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THE MAGYARS

The Magyars are a remarkably interesting people. They are the ruling race in Hungary and therefore are frequently and by many always called Hungarians. They are of Turanian stock, and came from Asia into Hungary about 1000 A. D. The Greeks called them Ungroi, from which comes Hungarians, but they call themselves Magyars. They did not entirely drive out the Slavic inhabitants, and did not even absorb them, but lived side by side with them, keeping political control however. By intermarriage and other influences the Magyars have been more or less Slavicized. R. G. Latham in his "Ethnology of Europe" (chapter 11) says: "That a Magyar female ever made her way from the Ural Mountains to Hungary is more than I can find; the presumptions being against it. Hence it is just possible that a whole-blooded Magyar was never born on the banks of the Danube." The

Magyars submitted, with the Slovenes and Croatians, to the German civilizing process, and became thoroughly Europeanized and loyal adherents of the Roman Catholic Church. When the Turkish tribes of Asia followed after them into Europe, it was the Magyars, with the Slavs and Germans, that formed the main defense of Christian Europe against them.

Although a minority, the Magyars dominate Hungarian politics, and the Magyar language is the official language of court and society and is enforced in the schools of Hungary. They number nearly 9,000,000 people, dwelling together with Slavs and Germans in the great plains on both sides of the Danube and the Theiss, and in the hill country of Transylvania.

The Germans in Hungary introduced Lutheranism and, shortly after, Calvinism. For some reason Calvinism especially appealed to the Magyar mind, and soon all the nobility became Protestants. The peasants accepted the new religion of their overlords, but when the influence of the court at Vienna drew the nobles back to the Roman Catholic Church, the peasants refused to change their faith again. The upper classes, too, who were not influenced by the court, remained Protestant, so that the more prosperous country people and peasants continued stout Calvinists. To-day one half of the Magyars are Roman Catholics, and the other half are members of the Reformed Church. The Protestants have a well educated ministry, many of them graduates of the English and Scotch universities.

The Magyars who live in the eastern borderland of Transylvania are called Szeklers. They number about 800,000 people. The large proportion are Roman Catholic, although they are rather lax in their observance of the Church seasons. Calvinism was introduced in 1557, and a branch of the Reformed Church was organized. But in the year 1568 Socinianism was widely embraced, and the Reformed church became Socinian. There were 400 Socinian churches regularly organized among the Szeklers in Transylvania, but during two centuries the membership gradually declined. It is now called the Hungarian Unitarian Church. Four Unitarian periodicals are published, and there is a Unitarian college with 2,000 students. These Unitarian Szeklers are among the small landowners and prosperous peasantry, and number 80,000 people. They have 116 ministers, presided over by an officer termed a Bishop.

There are about 300,000 Magyars in the United States. The greater part are in the Pennsylvania mines, and in factories

in New York, New Jersey, and Ohio. In New England there are as follows:—

Maine.....	50
New Hampshire.....	25
Vermont.....	300
Massachusetts.....	600
Rhode Island.....	50
Connecticut.....	9,000

The Protestant Magyars coming to this country at first identified themselves naturally with the Reformed churches here, the Dutch Reformed and the Presbyterian. In 1904 where there were sufficient members to form independent congregations, they separated themselves and organized the Hungarian Reformed Church in America. They now receive their ministers and financial aid from their mother church in Hungary.

There were reported in the religious census of 1906, for Magyars:—

Roman Catholic.....	20 churches, 26,472 members.
Hungarian Reformed....	11 churches, 5,253 members.
Dutch Reformed.....	12 churches, 2,243 members.
Presbyterian.....	17 churches, 4,052 members.

There is a large congregation of Magyars of the Hungarian Reformed Church in Bridgeport, Conn.

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The Unitarians of the United States keep in touch with the Unitarian Magyars of Transylvania. (See their annual reports.)

THE LITHUANIANS

In the extreme west of Russia, from the Baltic Sea eastward between the Duna and Niemen rivers, there dwells a race, the Lithuanians, speaking a language which on the one side resembles the Slavic while on the other side it is nearest the Sanskrit. One ancient branch of the Lithuanians, the Borussians, has been wholly absorbed by the Germans, although its name has been perpetuated in "Prussia."

In the 13th century Lithuania became a great heathen state and extended its power southward to the Black Sea. In 1386, when Poland and Lithuania were united, Jagellon, Duke of Lithuania, was baptized and established Christianity among his people, and from that time until 1794 Lithuania formed a part of Poland. From the most stubborn heathen condition the people were converted by the persistent work of the Roman Church, but Polish ecclesiastics were again and again confronted by total relapses of whole tribes. In the Second and Third Partitions of Poland, in 1793 and 1794, all of the territory of the Lithuanians was ceded to Russia.

There are two distinct sub-races of these people, the Lithuanians proper and the Letts.

1. *The Lithuanians proper.* These people number about 2,000,000. Their occupation is almost wholly primitive agriculture and the raising of cattle on the low and level plains between the Duna and Niemen rivers. Those dwelling in the provinces of Kovno and Suvalki are called Samogitians or Zhmud, and they are not much Slavicized; their adherence is almost wholly to the Roman Catholic Church. Those living in Vitebsk (which was in Poland) were originally Orthodox, but became Roman Catholic in the 16th century; many since the Partition of Poland have returned to the Russian Church. There are a few Lutherans among the Lithuanians, but it is not certain that these are not Letts at least by inter-marriage.

The Lithuanians began coming to America in 1868, driven out by famine, and there are now 200,000 in the United States. Most of these immigrants are to be found in the coal mining regions of Pennsylvania and West Virginia, but there are about 30,000 in New England, principally in Boston, Worcester, Brockton, Hartford, and Bridgeport. In cities they prefer to work in the factories and mills, their home training not fitting them for ordinary farming.

In New England they number about as follows:—

Maine	1,000
New Hampshire	800

Vermont.....	200
Massachusetts.....	18,000
Rhode Island.....	400
Connecticut.....	8,000

The religious census of 1906 reports for the Lithuanians:—

Roman Catholic.....	50 churches, 82,530 members.
Lutheran.....	7 churches, 400 members.

Since 1906, however, the Lithuanians in this country have more than trebled, and it must also be stated that numbers have become more or less socialistic and do not attend the services of the Roman Church.

2. *The Letts.* These people number about 1,500,000 people. They inhabit the Courland peninsula about the Gulf of Riga and the western part of Vitebsk. They are tall and fair, showing the admixture of Scandinavian blood. They are a thrifty, agricultural people, and find occupation often in the employ of Russians. On large estates in Russia the head farmer, the farm hands, and the dairy women are very likely to be Letts, and generous employers make arrangements for these farm hands to return to their homes from time to time for religious privileges, as most of the Letts are Lutherans. The Letts of Vitebsk became Roman Catholic as did the Lithuanians, but they and those in Courland came under the full influence of the Scandinavians, who, after the Reformation, brought in the Lutheran doctrines, so that but 50,000 are Orthodox and a few are Roman Catholic.

These immigrants came first to the Pennsylvania mines, then to New York, New Jersey, Massachusetts, and Connecticut, working in factories. Some have settled down as small farmers in New England. There are now about 35,000 Letts in the United States.

The religious report of 1906 gives for the Letts:—

Lutheran.....	7 churches, 378 members.
Baptist.....	3 churches, 305 members.

There are so many more of these people here, however, since 1906 that these figures are of little use to-day.

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REPORT ON THE ARMENIANS

BY THE REV. JOHN HIGGINSON CABOT, BOSTON, MASS.

I.—SOME NOTES ON ARMENIAN CHURCH HISTORY*

The primitive and unvarying tradition of the Armenian Church is that she owes her foundation to the Apostles SS. Thaddeus and Bartholomew. It was not, however, till the beginning of the 4th century that Christianity became the prevailing religion in Armenia. The complete conversion of the people was due to the great S. Gregory, the Illuminator, the patron saint of the nation ever since. He became head of the Armenian Church and he it was who gave definite shape to her Liturgy. His reign was a time of prosperity, but was followed by many centuries of almost unexampled troubles.

The history of the Armenians indeed is nearly unique. Not only have this people been subjected to endless wars with various neighbors, but for a large part of their history they have had no country of their own, properly speaking, but have either been subjects of some powerful alien ruler, or else, as of late, like the modern Poles, their country has been divided between various neighbors. To-day, there is no such state as Armenia. There are only Armenians. Some live in Russian territory, some in Turkish. One wonders that there are any Armenians still surviving, so fierce and incessant have been the wars, invasions, persecutions. The Armenian state long since ceased to be, but the Armenian Church has retained her candlestick and has been one of the chief bonds uniting those who by race are Armenians, though by citizenship of various countries.

During the first half of the 5th century Armenia was annexed to the kingdom of Persia. A determined effort was made by the Persians to uproot Christianity in Armenia and to replace it by the religion of Zoroaster. Armenia was fighting for her very heart's blood and the struggle was truly desperate.

It was just at this time, 451, that the Fourth Ecumenical Council of the Church was held at Chalcedon. This Council completed the definitions of the Third Ecumenical Council of Ephesus. At Ephesus the Church had defined the union between the human and Divine Natures of our Lord as indissoluble, and at Chalcedon that the two Natures are unconfus-

* Compiled by the Rev. J. H. Cabot from "The Church of Armenia" by His Holiness, the former Armenian Patriarch of Constantinople, Malachia Ormanian.

edly two, though united in the one Person of God Incarnate. The heresy refuted at Chalcedon, known as Monophysitism, or Eutychianism from its chief protagonist, was that the union between the two Natures was so close as to be a fusion, so that in the one Person of Christ there is only one Nature.

The Armenians were not represented at Chalcedon. Internal troubles prevented it. When a calmer period came, and the definitions of the Council were made known to the Armenian Church, misunderstandings arose and partly at least because of a poor translation of the definition, the Armenians refused to accept this dogmatic utterance of the Church. Yet their belief would seem to be so nearly that of Orthodox Christianity as to make a complete harmony possible. The Armenian Liturgy is perhaps the best proof of this statement. Archdeacon Dowling says in his "Armenian Church":—

"In the controversy concerning the two Natures in Christ, the Armenian Church has been cruelly misrepresented by the majority of historians. The opinion enunciated at the Lambeth Conference of 1908 (in the Report of the Committee on *The Separate Churches of the East*), containing the following paragraph, is worthy of careful consideration:—

The Armenian Church declares with justice that its absence from the Council of Chalcedon was due to political reasons, more than anything else, and has always strenuously denied, and apparently with no little reason, the charges of Aphanthodocetic heresy which have been leveled against it."

The Rev. Dr. J. M. Neale compares the Armenian and English churches as being both misrepresented by charges of heresy, the first with Monophysitism in its Creeds, the second with Calvinism in its Articles.

The history of Armenia has been but one long martyrlogy. The Church, persecuted and oppressed, separated from communion with the Orthodox East, has nevertheless been the great sustaining bond of union. Subject in part of her domain to the Turk, in another to the Orthodox Russian, attacked by Roman Catholic and Protestant, she has in a wonderful way preserved her corporate life and identity.

With the great nationalist movement of the 19th century, Armenian solidarity was much strengthened. The Armenians caught at a revival of national life as if it had never undergone an interruption, renewing their traditions and assimilating all that seemed to favor their development. Like the Seven Sleepers of the legend, they awoke without suspecting that

they were emerging from a sleep in which they had been wrapped for several centuries. What is no less surprising is that the Armenian people, notwithstanding their wide dispersion throughout the world, are still bound together by a community of sentiment and character. With them the spell of religion is ever great, the modern spirit has scarcely touched it; and even if the younger generation is less docile than formerly to the guidance of the clergy, nevertheless no one dreams of breaking the covenant which the nation has entered into with the Church. Even when the Armenian loses his faith, he never ceases to continue loyal to his Church. He instinctively feels that if she becomes undermined all will crumble.

In the 19th century the Armenian Church became the object of active proselytism on the part of Roman and Protestant missionaries. Now, as a result, the Christian forces are divided into three parts: the National or "Gregorian" Church, the Roman communion, and the Protestants. Yet in spite of these defections from the National Church, the great majority are still members of it, and the nation as a whole has profited by its contact with western energy and ideals. In the National Church to-day we find a more systematic and more active administration, a better instructed clergy, more suitable buildings, more solemn ritual, more edifying sermons,—such have been the results of the work of progress since the 19th century revival. This uninterrupted growth of character has of necessity led the longings of the Armenians toward a more perfect ideal of social welfare, and has moved them to force on the ears of the civilized world their legitimate desire for a real participation in the blessings of modern civilization.

It will be helpful to outsiders to say a word on the Profession of Faith of the Armenian Church. She recognizes only the first three Ecumenical Councils as truly Ecumenical and binding. Her Creed is that of the Council of Nicæa. It contains almost exclusively the dogma of the Incarnation, which she preserves with neither modification nor addition. However, she has a second creed, drawn up later, which is used in her ritual. It is recited by the clergy at their ordination, but it differs from the former only in amplifying the formulas, the chief of which relates to the nature of Jesus Christ.

Armenian theologians believe that that formula should be deemed sufficient for the purpose of rebutting the imputation of Eutyechianism. The interpretation in question consists in the expression *One Nature united*. Eutyches treats of

a blend and a confusion of the two natures; the Armenian Church accepts the expression which she attributes to S. Cyril, *One Nature of the Word Incarnate*, and so she is indeed Monophysite, yet she solemnly and officially anathematizes Eutyches and his error, believing that she expresses the Ephesian doctrine truly. But to an outsider it is evident that her formularies need the definitions pronounced at Chalcedon, if they are to be regarded as Orthodox and in harmony with the belief of the Universal Church. There is a failure to grasp the fact that in the *One Person* of Christ there are two *Natures* not only indivisibly joined, but also unconfusedly distinct. The difference between "Person" and "Natures" is obscured in the Armenian formularies, yet despite this her faith is very close to the Orthodox. She is not crudely Monophysite. The differences which divide the Armenian and the Greek Orthodox Church relate solely to the rejection by the former of the decrees of the Council of Chalcedon and to her non-recognition of the succeeding Councils. Yet if these Councils have never been recognized by the Armenian Church, nevertheless, the points which were determined by them have never been officially rejected.

The worship of images, though not wholly banished from Armenian churches, has been confined to the narrowest limits. Statues are debarred. Pictures and bas-reliefs are blessed and anointed with holy oil and placed over altars. There are no holy icons in Armenian churches.

As to the expression of dogmas the Armenian Church holds strictly to the decrees of the first three Councils. She does not, therefore, admit the *Filioque*, the pains of Purgatory, indulgences, and the papal monarchy. She believes in *Unitas in necessariis et libertas in dubiis et charitas in omnibus*.

Excepting Extreme Unction, the Armenian Church administers all the Seven Sacraments. Infants receive Baptism by complete and horizontal immersion; though in necessity Baptism by sprinkling is not held invalid. Confirmation, or holy anointing, is administered conjointly with Baptism by the Priest, and the infant at once receives the Body of Christ. Holy Communion is administered without distinction of age, in both Elements, by means of the Consecrated Host being dipped in the Precious Blood. The wafer is made of unleavened bread, unfermented, and is prepared and baked by the priests. The wafer for Consecration is always single and is broken by the Priest into particles for each communicant. Reservation is practiced. The Sacrament of Penance or Confession is administered before persons receive Holy Communion. The Sacrament of Orders is conferred by the imposi-

tion of hands with prayer and the bestowal of appropriate badges for each order. Unction is given for the Priesthood and Episcopate. The orders leading up to and including the priestly office are seven in number. The seven orders are conferred by the Bishop, the Episcopate by three Bishops. The Sacrament of Marriage is called the Sacrament of the Crown, and is solemnized by the Priest. Divorce is canonically permitted and is pronounced under the authority of the Catholicos or Patriarch.

The hierarchie order comprises the four following degrees: (1) The Supreme Patriarch or Catholicos; (2) the Patriarch or special Catholicos, Exarch, or Primate; (3) the Archbishop or Metropolitan; (4) the Bishop. The Supreme Patriarch or Catholicos of all the Armenians resides at present at Etchmiadzin. The particular function of the Catholicos is to be head of the Church and to consecrate Bishops and bless the holy chrism. The governing system of the Church, however, is one of decentralization.

The clergy of the Church are divided into two quite distinct categories: the regular clergy, who are celibate, and the married or secular clergy. With the latter, marriage must precede their ordination to the diaconate. If a widower wishes to marry again, he must abandon his clerical function and can do so without blame. The functions of the married clergy embrace whatever is concerned with the spiritual direction of the people—administering the Sacraments, daily services, etc. The married clergy cannot reach the Episcopate, unless widowers. The celibate clergy are chiefly trained in the monasteries, which are in fact little else than seminaries. They devote themselves exclusively to preaching and hierarchie duties, for the administration of the Sacraments does not come within their province.

Among the Armenians, the laity play a large part, for, except in Sacramental acts, for which ordination is indispensable, nothing is done in ecclesiastical administration without the co-operation of the laity. For example, the parish Priest is chosen by the vote of his parishioners. The Bishop cannot ordain a married Priest without the consent of the laity. Six sevenths of the members of the Diocesan Councils are laymen, and the Councils elect the Bishops. Even the election of the Catholicos is by an assembly largely composed of laymen. In Turkey each parish church is managed by a council composed entirely of laymen. This council manages the church, the school, and the domestic affairs of the community. Finances are also controlled by councils of laymen. In Russia, the power of the laity is not as great; for example, there the laity

have no control of the management of dioceses. But enough has been said to show how very democratic the Armenian Church is. By her long history of steadfastness in the face of all sorts of troubles she arouses our admiration; by her noble army of martyrs she calls for our praise, and as one of the most ancient Christian communions she bespeaks our interest and sympathy.

II. THE ARMENIANS IN AMERICA*

1. INDUSTRIAL AND SOCIAL CONDITIONS. The Armenians here are practically all of the laboring class. Some have little shops—groceries, dry goods, etc. A few do photo-engraving. In California they are farmers. In New York are a few rich rug merchants. They are all kept poor by sending back much money each year to their kinsfolk in Armenia. Nearly all are men, as the women have stayed behind. They live as “single” in boarding houses. Moral conditions are often bad, and there is much deterioration, owing to relaxation of all restraint and to their having practically no church.

As to Armenian women in America, thirty years ago there were none probably. Lately the men have begun to send for their wives and fiancées to come here from Armenia. To-day about 18 per cent of the Armenians in America are women. These people are anxious to have family life here. Armenian women are by long tradition very chaste.

2. RELIGIOUS CONDITIONS. Protestant missionaries for a time were very active. Armenians were urged to become Protestants in order to get work. Quite a number did so, but now have for the most part returned to the National Church. On July 25, 1889, the first Armenian priest came to this country to Worcester. The first Mass in Armenian was celebrated on July 28. Now there are 8 priests and 1 Bishop. The priests have been rather ignorant and inefficient and unable to do much for the people in the way of uplift. They do not speak English and hardly know their own tongue. Some speak Turkish.

The Roman Catholics have done little if anything about the Armenians in America; there are only 150 Roman Catholic Armenians in the United States.

The Bishop welcomes the help and sympathy of the American Catholic Church, which he says is more nearly in touch with the Armenian Church than any other religious body.

*Compiled by the Rev. J. H. Cabot, from an interview with Monseigneur Mouchegh Seropian, Armenian Bishop, 96 Day Street, Jamaica Plain, Mass.

In Rhode Island he has twice been assisted by priests of our Church in weddings. He welcomes anything we can do, such as inviting Armenians to our services and loaning them our churches. This last practice is carried on regularly at the Church of the Advent, Boston, where the Armenian Bishop says Mass twice a month and the church is packed to the doors by his people.

3. ECCLESIASTICAL ORGANIZATION. The Armenian colony in America has an ecclesiastical constitution, drawn up September 6, 1902, in the Bull of the Catholicos of Etchmiadzin. Article 56 of this Constitution gives the right of administration of the churches to trustees, elected by the members. Each colony has its trustee. Also there is a central committee, a religious council, and a council of deputies of which the president is the Armenian Bishop, and the council is the representative body of the Armenian colony. The stipends of the clergy are paid by the trustees, from the gifts of the people.

4. ORGANIZATIONS, SOCIAL, PHILANTHROPIC, ETC. Among the Armenians there is no exact counterpart of the Pan-Hellenic Union, but there are four sorts of organization: (1) political, (2) scholastic, (3) philanthropic, (4) religious. Among the political organizations are the following: "Hentchagist"—revolutionary, democratic, socialistic; "Drochagist"—revolutionary, socialist; Constitutional—democratic. All these organizations are concerned only with the political and social conditions of the Armenians in Russia and Turkey. They have a weekly journal in America. Together they probably have not more than 3,500 members here. The Armenian colonies in America help to maintain a scholastic "union" in Armenia for the purpose of aiding the education of the children in the old country. The Armenians also have a "General Union of Help for the Armenians," with headquarters in Egypt. Its purpose is to aid financially widows, orphans, oppressed workmen, needy schools, farmers whose lands have been pillaged,—in short all those who have suffered from the massacres. It has 25 or 30 branches in America with about 2,500 members. Thus it comes about that the Armenians in America send back to their relatives and charities in Armenia about 60 per cent of their earnings. Finally there is the women's union, whose purpose is to aid the Armenian churches in the United States, to educate the children here and teach them their native tongue. At present there are three such schools: at Cambridge, Charlestown, and Worcester. These organizations are under the protection of the Armenian clergy. In all the Armenian colonies here there are small

libraries of native literature, cared for by the local committees and for the use of the local colony.

5. STATISTICS. It is impossible to get accurate figures. The Bishop thinks there are about 57,000 Armenians now in the United States. In 1895, there were only 5,000. (Quite a number live in California, where they have three churches.) There are about 12,000 in New England, mostly in Massachusetts. In Worcester is a colony of 4,000 with a church building. They now have \$6,000 toward a church in Boston. Dr. H. K. Carroll reports, for the year 1912, 21 churches with 55,000 members.

6. THE PRINCIPAL CITIES AND TOWNS IN NEW ENGLAND WHERE THERE ARE ARMENIANS.

Massachusetts:

Boston, Worcester, Cambridge, Watertown, Charlestown, Brockton, Rockland, Brighton, Bridgewater, Middleboro, Stoneham, Lowell, Lawrence, Malden, Salem, Peabody, Newburyport, Whitinsville, Springfield, Franklin, Revere (Beach), Lynn, Fitchburg, Haverhill.

Rhode Island:

Providence, Pawtucket, Central Falls, Woonsocket.

New Hampshire:

Nashua, Concord, Manchester.

Maine:

Portland. There is a colony in Fort Fairfield. Some of the men are naturalized, the colony having been there some time. They attend the Roman Church. There are a number of children, probably born in this country.

Connecticut:

New Haven, Hartford, New Britain, New London, Bridgeport.

III. NOTES FURNISHED BY TWO ARMENIAN GENTLEMEN

1. By A. H. SACHAKLIAN.

The social life of the Armenians in America is distinctly colonial; they do not enter into American society, due to various causes. Language has a great deal to do with it, and then the American society is not so warm in her reception of strangers (foreigners) as is expected.

The home conditions, oppression in Armenia and the consequent thought of "how can we be relieved?" is the binding cord between Armenian colonies.

For centuries they have been taught that their God is able to make them happy both here and in Heaven. They have prayed and prayed. No response was given to their prayer. They have learned here in America the laws of "cause and effect" and the "survival of the fittest." Consequently the hold of religion on them is very weak, but their moral condition is far above what would be supposed.

Some years ago, through the effort of the Armenian Bishop a small, but fine, church was built at Worcester, Mass. A few years later all the Armenian colonies in America were organized on the same principle as the mother Church in Armenia, and adopted a constitution.

The Roman Catholic Church does absolutely nothing to help them. Her one condition is that they should accept the Roman faith before receiving any assistance. The Protestants occasionally loan their parish houses for meetings. It has been the Episcopal Church that has opened her door and let the Armenians hold their service and receive spiritual comfort.

2. By DR. H. S. JELALIAN

There has always been a sisterly relation between the Episcopal Church and the ancient Armenian Church. The Episcopal Church can do a good deal toward the spiritual and intellectual advancement of the Armenians in this country by a sympathetic attitude toward this oldest Christian Church; by permitting its priests to co-operate with the Armenian priests everywhere in solving those religious and civic problems that must confront every new colony in a new land; by opening the doors of its church edifices for the Armenians to hold their religious services; by forming local information bureaus to find work for the newcomers, and finally, where there is no local Armenian church organization, by administering to their spiritual needs.

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There is only one good history in our western tongue:—

THE CHURCH OF ARMENIA, her history, doctrine, discipline, liturgy, literature, and existing condition. By the Armenian Patriarch of Constantinople, Mgr. Malachia Ormanian. English translation, published by A. R. Mowbray & Co., Ltd., London, 1912.

Bishop Scropian is preparing an extensive history of the Armenians in America. The first volume is already published. It is in Armenian.

THE ARMENIAN CHURCH. By Archdeacon Dowling. London. (S. P. C. K.) The Ven. Theodore E. Dowling is associated with the Bishop of the Church of England in Jerusalem.

THROUGH ARMENIA ON HORSEBACK. By George H. Hepworth. New York, 1898.

REPORT ON THE ALBANIANS

BY THE REV. THOMAS BURGESS, SACO, MAINE.

THE ALBANIANS

The Albanians (Shkypetars, Arnauts) are perhaps the most unique and least known race in Europe. Their jagged mountain land borders the Adriatic between Montenegro and Greece. Though this region is right across from the "heel" of Italy, yet some of its most inaccessible districts are less accurately mapped than—say, central Africa. Most of Albania (a designation for a region ethnic, not yet political) is mountain land, traversed only by bridle paths. Its uneducated and uncivilized but stalwart and proud people seem to belong to a thousand years ago. Unconquerable Montenegro has become famous in song and story; but unconquerable Albania, a land equally romantic in traditions and heroism, is as yet unsung, save for Byron's Suliotes.

The modern Albanians are, scholars now generally agree, the direct descendants of the ancient pre-Hellenic Illyrians. There for more than four thousand years this race has persisted, while all about was Hellenized, or Latinized, or Slavicized. Their language is pretty surely the one surviving specimen of the original languages of the Balkan peninsula before the days of Homer.

After the division of the Roman Empire the land of the Albanians became part of the Eastern Empire, although ecclesiastically it remained for a long time part of the Patriarchate of Rome. Goth, Slav, Venetian, finally Turkish, invasions beat about the edges of this land, and partly though never wholly conquered it; its people rarely intermarried or became assimilated with the invaders, although they often furnished their armies with the best fighting men, for above all else the Albanians have ever been warriors. When the Turks swept over the peninsula, the great national hero of the Albanian race, Scanderbeg, united the tribes, and from 1444 to 1466 beat back the Ottoman. After his death Albania became part of the Ottoman Empire, though many of the tribes were never conquered, and have persisted in a state of semi-independence, never admitting the Turkish tax collector. The famous and bloody Ali Pasha of Janina, with his practically independent principality, was an Albanian. Albanians have made up the Sultan's bodyguard, and some of the Albanians fought heroically on the Greek side in 1821-28.

Woods, in "The Danger Zone of Europe," says: "Towards the Turkish Government they have occupied for many years

in Europe the same position as that held in Asia Minor by the Kurds. Both races are religiously unorthodox, and both races have been utilized by the Turks to suppress the Christians."

The government of the Albanians has been and is tribal, often patriarchal in the north and feudal in the south. In 1822, however, the Turks practically obliterated the southern aristocracy. It is this tribal and divided organization which has throughout the centuries prevented the Albanians from becoming a united nation. Only once in their history, under Scanderbeg, have they been welded into one nation. And yet there was and is an intense nationalistic or ethnic spirit, and the Albanian is before all else proudly an Albanian. A nationalistic movement has been promulgated in the present generation, which has a very important bearing upon the present crisis in the Balkan peninsula.

The race's religious history is as follows: St. Paul writes, "Round about into Illyricum I have fully preached the Gospel of Christ." Probably by the 3d or 4th century the Albanians became entirely converted. Their land was for centuries part of the Western Patriarchate, and until the Schism of East and West the Albanians gave allegiance wholly to Rome, and for the most part after the Schism up to the conquest by the Turks. Scanderbeg brought the whole nation under the Pope. A century after the Turkish conquest a majority of the Albanians had become perverted to Mohammedanism. In the past century Austria has carried on a Roman Catholic propaganda in the north through Jesuits, and, later, Italy through the Franciscans; in the south and east, Greeks, Bulgarians, and Servians have carried on an Eastern Orthodox propaganda, and the Turks have rejoiced thereat, since it has been to their interests to keep the Albanians from becoming united in creed. Much of the Christian propaganda, Roman and Eastern Orthodox, has been, Albanians allege, with political aims. Yet whatever the religion of the Albanian, he is never strictly orthodox. The Mohammedan Albanian women go unveiled, and polygamy is rare. Thousands of Mohammedan Albanians are secretly Christian. Moreover, tribal loyalty and the codes of ancient custom are far more to the Albanian than religion or the laws of the Koran or the Church. It is said that sometimes an Albanian will be both circumcised and baptized and take his chances for either Paradise. The Roman clergy of the north wear fierce Albanian mustaches. Although religious differences are sometimes the cause of quarrels, yet the feud of tribe against tribe unites Mohammedan and Christian by stronger ties.

The present Albanian population of what Albanians claim as their rightful land is somewhere from 1,000,000 to 2,500,000. Of these 200,000 to 300,000 are Roman Catholic, and 300,000 to 600,000 Eastern Orthodox. Round about the edges, mingled but not assimilated with the Albanians, are several hundred thousand Orthodox Greeks, Bulgarians, Serbs, and Vlachs, who claim those edges are rightfully theirs. The hatred of the Albanian for Slav, especially Serb, is century old, and he also roundly hates the Greek. In the Balkan war of 1912 the Albanians for the most part, including the immigrants in America, Christian as well as Moslem, strongly favored the Turk.

We must make mention of the wild customs of this unusual race. Lawless they are in one sense; absolutely bound by law in another. The strict and complex codes of traditional customs direct their daily life—the law of the vendetta, blood feuds preserved through generations, suspended sometimes by the *besa* or “peace of God”; the forbidding of marriage of cousins by the male line, even far removed, as incestuous; the purchase money always required to be paid for wives; the ramifications of the laws governing tribal and family management; the strictest laws of hospitality. There are some of the northern tribes which shave the head and tattoo the body. All men carry firearms. In some districts 25 per cent of the men die violent deaths. The bond of brotherhood, sworn in mingled blood, between man and man, is frequent, and is as romantic as any such bond of ancient story. Yet fierce and barbarous as is the Albanian, especially of the north, he is a man wonderfully brave and faithful even to death, and has been found the most trusty servant and loyal follower in the whole Near East.

The Albanians may be divided into two distinct parts: the fierce Ghegs of the north, and the more affable Tosks of the south. The Tosks are more civilized than the Ghegs, and the tribal system is not so clearly defined among them, nor do they adhere to the codes of blood vengeance in the same fierce way as the northern tribesmen. Moreover, there is more brotherly feeling between the Eastern Orthodox and Mohammedan Tosks than between the Roman Catholic Ghegs and the “True Believers.” All this is important to remember, as nearly all the Albanian immigrants in America are Tosks.

It is national education which has brought during the past century the five independent Balkan kingdoms to their present advanced state of civilization and aspiration. Among the Albanians education until the past decade had been prac-

tically non-existent. In the last few years, however, it has been the strivings for education in the Albanian language that has created a new nationalistic spirit, enthusiastic and naive. There are Greek, Serb, Austrian, Italian, and Turkish schools for the Albanians, but with little impression on the majority of the population. Practically not until the 19th century has there been any *written* Albanian language, and in the schools established by each of the above nationalities the Albanian has been taught in a different alphabet, making confusion worse confounded. A few years ago Albanians met in a congress and adopted a modified Latin alphabet, which is that of the present Nationalistic movement. This movement towards a purely Albanian education has been kept alive largely by educated Albanians in European cities, and also by one in America, who publishes a paper in Albanian, which has been refused admission by the Turkish authorities into Albania.

The use of the Albanian language in the Eastern Orthodox Liturgy has been prohibited by the Patriarch of Constantinople, and those priests who presume to use it are excommunicated. Albanians declare that the Patriarch's object is to "Hellenize." An Orthodox League was formed a few years ago whose objects are to resist Greek aggression and force the Patriarch to allow at least a part of the Liturgy to be celebrated in Albanian.

What the outcome of this ecclesiastical tangle, or what the result of the Balkan war of 1912, will be upon the future of Albania is a grave and complex question.

About twenty-five years ago two Albanians came to America, and settled in Cambridge, Mass. Ten years ago a few more began to come. But it was not until five or six years ago that immigration proper of the race began.

There are to-day about 50,000 Albanians in America from Albania, and the United States immigration authorities have not yet learned to call them by name; they are not designated as Albanians in our immigration reports.

About 15,000 are in New England; and the rest in New York, Ohio, Indiana, Illinois, Minnesota, Nebraska, Utah, and the three Pacific States, and in Canada. The large majority are Eastern Orthodox Tosks. Only some 2,000 are Mohammedans, concentrated for the most part in three cities, St. Louis, Biddeford, Me. (800), and New Bedford, Mass. In Chicago, Indiana, and New York there are also some Roman Catholic Ghegs.

In New England among the colonies are: Biddeford, Lewiston, Portland, Augusta, Rockland, Me.; Concord and

Manchester, N. H.; Boston, East Cambridge, Natick, Hudson, Southbridge, Fitchburg, Mass.

Very few have had any education, and nearly all are day laborers; in New England, in the factories,—proud warrior mountaineers scrubbing mill floors at the commands of the foreman, and at the mercy of the interpreter.

The Pan-Albanian Federation of America, called "The Hearth" (Vatra), incorporated, has its headquarters in a neatly fitted office at 10 Ferdinand Street, Boston. The executive, the general secretary, Faik Bey Konitza, one of the apostles of Nationalism, is a graduate of a French University, an M.A. of Harvard, and an accomplished philologist and historical scholar. He publishes a paper in Albanian, "*The Sun*" (Dielli). There are eighteen branches of the Federation in America. Its objects are educational, to give lectures, teach Albanian and English, publish inexpensive literature, and above all to foster the national traditions. There are two Eastern Orthodox Albanian priests in America, with headquarters in Boston, the Rev. Fan S. Nolli and the Rev. Naum Cere. Father Nolli is a graduate of Harvard. He has published in Boston, in the Albanian language and adopted Latin alphabet, *The Liturgy*, etc., "*The Book of the Epistles and Gospels*," and a three-act drama, "*Israel and the Philistines*." These may be found in the Boston Library, and on their last pages the names of Albanian subscribers from all over the United States and southeast Europe. These two priests travel over our country ministering to their people in their native tongue. They were ordained under Russian auspices and are under the jurisdiction of the Russian Archbishop Platon in New York.

After the Balkan War broke out Faik Konitza and Father Nolli went to Europe and are taking a leading part in the reconstruction of Albania. The Albanian colonies in Biddeford, Maine, in New Hampshire, and elsewhere have sent earnest petitions to the European Powers appealing for the protection of their fatherland.

ALBANIANS FROM ITALY AND GREECE

There are two other classes of Albanians not included in the above, which must also be mentioned: those from Greece and those from Italy and Sicily.

In the 14th century some thousands of Albanians descended into Greece, and others were moved there later by the Turks. At the present time there are some 200,000 descendants of these in Bœotia, Attica, and elsewhere, and on a number

of the islands. They have become Greek in their aspirations and all are of the Greek Church; yet they have largely maintained their distinction of race and their language,—some at the present day in sight of Athens are unable to speak Greek. There are doubtless a number of these Greek Albanians among the immigrants in America, but they consider themselves Greeks, and are so considered by the Albanians from Albania.

In the 15th century there was a migration to Sicily and southern Italy. At the present time there are in southern Italy 72 Albanian communes with 150,000 inhabitants, of whom four fifths are Roman Catholics of the Latin rite, and one fifth Uniats of the Greek rite. In Sicily there are 7 Albanian communes with 52,000 people. Thus have persisted for five centuries these colonies of Albanians without being absorbed into the surrounding population, or losing their language. Of these Italian-Albanians there are about 10,000 in America, Roman Catholic and Uniat, mostly in New York, New Orleans, and Boston.

This race is a difficult one to study from books, because of the paucity of literature on the subject and the lack of exact knowledge in many of such books or articles.

The three best books dealing with the Albanians are:—

MACEDONIA AND ITS RACES. By H. N. Brailsford.

THE BURDEN OF THE BALKANS. By M. Edith Durham.

THE DANGER ZONE OF EUROPE. By H. C. Woods.

Boston, 1911.

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All the above except the last are recent books. A few earlier books may be found under Albania in large libraries, as in the Boston Public Library. There are some good German works on the subject. In the Boston Library may be found Fr. Nollis' Albanian liturgies and drama, some French grammars of the Albanian language, and a French translation of Albanian tales.

Eleven magazine articles on Albania of more or less value have been printed since 1900. (See a Periodical Index.)

Duchesne's THE CHURCHES SEPARATED FROM ROME, has a chapter on "Ecclesiastical Illyria."

The great authority for the past ecclesiastical history of Albania is the monumental work of Farlati in 14 folio volumes, ILLYRICUM SACRUM.

APPENDIX

DIVISIONS OF EASTERN CHRISTENDOM

The arrangement and most of the details of this Appendix are taken, with his kind permission, from Mr. Athelstan Riley's "Synopsis of Oriental Christianity." The order in which the Patriarchates and Churches are placed is "the order of precedence at present observed among the Orthodox," as given in "The Organization of the Orthodox Eastern Churches," by Margaret Dampier. Some of the figures were furnished by the British Legation in Vienna and by the Bulgarian Legation in London, others were taken from "The Religions of Modern Syria and Palestine," 1912, by Bliss.

I.—THE HOLY EASTERN ORTHODOX CHURCH.

	Date of Independence.	Geographical Limits.	Approximate Numerical Strength.	Title of Chief Bishop or Governing Synod.
CONSTANTINOPLE.	381	Turkey in Europe, Turkish Islands in the Aegean, and Asia Minor north of the Patriarchate of Antioch and west of the Euphrates.	10,000,000 (?)	The Most Entirely Holy Archbishop of Constantinople, New Rome, and Œcumenical Patriarch.
(Including the Metropolitanate of Bosnia and Herzegovina.)		In Austria-Hungary.	(826,000)	
ALEXANDRIA.	67	Egypt.	100,000	The Most Blessed and Holy Pope and Patriarch of the Great City Alexandria, and of all Egypt, Pentapolis, Libya, and Ethiopia; Father of Pastors, Pastor of Pastors, Archpriest of Archpriests, Thirteenth Apostle, and Œcumenical Judge.
ANTIOCH.	53	Cilicia, all Syria, north of Palestine, and Mesopotamia.	350,000	The Most Blessed and Holy Patriarch of the Divine City Antioch, Syria, Arabia, Cilicia, Iberia, Mesopotamia, and all the East; Father of Fathers and Pastor of Pastors.
JERUSALEM.	451	Palestine, and south to Egypt.	60,000	The Most Blessed and Holy Patriarch of the Holy City Jerusalem, and all Palestine, Syria, Arabia beyond Jordan, Cana in Galilee, and Holy Zion.
CH. OF RUSSIA.	1589	The Russian Empire.	98,000,000	The Most Holy Governing Synod of All the Russias. <i>President</i> . The Most Reverend the Metropolitan of St. Petersburg and Ladoga, Abbot of St. Alexander Nevsky Lavra.
(Including the old Ch. of Georgia.)	601		(1,500,000)	(The Exarch of Georgia, a member <i>ex officio</i> of the Holy Synod.)
METROPOLITAN CH. OF CYPRUS.	481	Island of Cyprus.	180,000	The Most Blessed and Holy Archbishop of Nova Justiniana and All Cyprus.
THE SERVIAN ORTH. CHURCH IN HUNGARY, CROATIA, AND SLAVONIA.	1743	The Banat, Croatia and Slavonia.	1,045,000	The Most Holy and Reverend the Archbishop of Carlowitz, Servian Metropolitan and Patriarch.
CH. OF MONTENEGRO.	1776	Montenegro.	250,000	The Metropolitan of Scanderia and the Seacoast, Archbishop of Tsettin (Cetinje), Exarch of the Holy Throne of Ipek.
CH. OF GREECE.	1850 or 1833	Greece.	2,000,000	The Holy Synod of the Kingdom of Greece.
THE RUMANIAN ORTH. CHURCH IN HUNGARY.	1868	The Banat and Transylvania.	1,713,000	The Most Reverend the Archbishop of Hermannstadt, Metropolitan of the Orthodox Rumanians in Hungary and Transylvania.
METROPOLITANATE OF BUKOWINA AND DALMATIA.	1873	Bukowina and Dalmatia, in Austria (of Serbs, Ruthenians and Rumanians).	653,000	The Most Reverend the Archbishop of Czernowitz, Metropolitan of Bukowina and of Dalmatia.
CH. OF SERVIA.	1879	Servia.	2,500,000	The Archbishop of Belgrade and Metropolitan of All Servia.
CH. OF RUMANIA.	1885	Rumania.	5,500,000	The Holy Synod of Rumania. <i>President</i> . The Archbishop and Metropolitan of Hungaro-Wallachia, Primate of All Rumania.
CH. OF BULGARIA.		Bulgaria.	4,300,000	The Exarch of Bulgaria.

II.—THE SEPARATED CHURCHES OF THE EAST (CUT OFF FROM THE UNITY OF THE CATHOLIC CHURCH DURING THE FIFTH CENTURY). (1)*

		Geographical Limits.	Approximate numerical strength	Title of Chief Bishop.	Residence.	Part of the Catholic Church from which it severed.
<i>Eutychian.</i> Recognizing the first three Ecumenical Councils (Nicaea, Constantinople, and Ephesus).	CH. OF ARMENIA.	Nearly two millions of Armenians live in Armenia, the rest are scattered over the whole East, the remainder of the Turkish Empire, Russia, Persia, and India, with small groups in Western Countries.	3,750,000	The servant of Jesus Christ by the Grace of God Catholicos of All the Armenians, and Patriarch of the Holy Convent of Etchmiadzin (2).**	Etchmiadzin, in Russian territory near Mt. Ararat.	Patriarchate of Constantinople
	COPTIC OR EGYPTIAN CH. (including the Abyssinian Ch.)	Egypt and Abyssinia.	260,000 and (?) 2,000,000 in Abyssinia.	The Patriarch of Egypt, Jerusalem, the Holy City, Nubia, Abyssinia, the Five Western Cities and all the preaching of St. Mark. (The Catholicos or Metropolitan of Axum or Abyssinia.)	Cairo.	Patriarchate of Alexandria.
<i>Monophysite.</i> Recognizing the first three Ecumenical Councils.	WEST SYRIAN or JACOBITE CH.	The country which lies between Antioch and Mosul, comprising the ancient province of Syria Superior, the western part of Cilicia, and the northern part of Mesopotamia and India.	400,000	Mar Ignatius, by the Grace of God Patriarch of the Apostolic Throne of Antioch, of India, and of all the East.	Mardin.	Patriarchate of Antioch.
	ASSYRIAN, CHALDEAN or EAST SYRIAN CH.	That part of Kurdistan which lies in Turkey and Persia between the towns of Van, Jezireh, and Mosul on the west and the Lake of Urmion the east. A small congregation in India.	200,000	The Patriarch Mar Shimun Catholicos of the East.	Qudshanis, near Julamerk, on the Lesser Zab.	Patriarchate of Antioch.
<i>Nestorian.</i> Recognizing the first two Ecumenical Councils (Nicaea and Constantinople).	CHRISTIANS OF ST. THOMAS (3).***	Travancore and Cochin.	200,467	Metran of Melankarai.	Melankarai.	Patriarchate of Antioch.

(1)*—There is intercommunion between the Armenians, Copts, West Syrians or Jacobites, and, to a lesser extent, East Syrians or Chaldeans.

(2)**—There are four other Patriarchs in the Armenian Church besides the Patriarch of Etchmiadzin, i.e., the Patriarchs of *Constantinople, Jerusalem, Sis, Akhtamar*. The last two are only Bishops with the honorary title of Patriarch.

(3)***—This Church in South India is a remnant of the missionary work of the Assyrian, Chaldean or East Syrian Church, and has maintained its existence without break to the present time. Its communion with the East Syrians was interrupted after the Turkish invasion of Central Asia, when the East Syrians were driven back to their present mountain fastness in Kurdistan, and it was subjugated to the Latin obedience through the efforts of Portuguese missionaries at the Synod of Diamper in 1599. In 1653, about three fourths of them rejected the Latin obedience, being helped in the maintenance of their independence by the Dutch conquest of Cochin, and, in 1665, on the arrival of the Jacobite Gregorius, Metropolitan of Jerusalem, allowed their administrator to receive consecration at his hands. They continued in loose connection with the Jacobites till 1842, when the Jacobite Patriarch of Antioch consecrated Mar Athanasius Matthew the Metran of Melankarai, and since that time the Jacobite Patriarchs have claimed more and more authority in the Church.

III—ORIENTAL DISSENTERS UNCONNECTED WITH ANY PART OF WESTERN CHRISTENDOM

A community which appears to be directly connected with the ancient Bogomiles still exists amongst the Slav races to the east of the Adriatic. With this exception pure Oriental dissent seems to be confined to Russia, where the sects are numerous, and include over $11\frac{1}{2}$ millions of the population. These Dissenters may be roughly divided into the Raskolniks, or Old Believers, who broke away from the Church owing to the reforms of Nikon, Patriarch of Moscow, in the 17th century, and the successors of the mediæval heretics, such as the Dukobortzi, Skoptzi, etc.; of these the Raskolniks are by far the more important, numbering about $10\frac{1}{2}$ millions. The Pashkovists and Stundists (and perhaps the Molokans) would be better included in the subsequent section.

IV—PROTESTANT ORIENTAL COMMUNITIES

Small Protestant congregations are scattered over the whole of the Turkish Empire, and are recognized as a distinct religious community by the Porte. These consist for the most part of the converts of the American Presbyterian and Independent missionaries who have labored continuously in the East since 1820, are always known as "English," and are generally confused with the Anglican Church. Proselytes are drawn chiefly from the Armenian Church, but there are also Greeks, Syrians, and a few Jews. Mohammedan converts are rare.

V—EASTERN CHURCHES IN COMMUNION WITH THE POPE—"UNIAT."

Organized on lines similar to those of the Orthodox and Separated Churches from which they have been formed. They retain their individual rites in a Latinized form, and to a certain extent the ancient ecclesiastical constitution and discipline of the Churches from which they have been drawn. The policy of the Vatican has been to bring them by degrees into closer conformity with the Roman Church in both rites and discipline.

There are nine Papal Eastern Patriarchs. Four of these are Titular Patriarchs of the Latin Rite—i.e., the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, and all reside permanently at Rome except the Patriarch of

Jerusalem. The other five Patriarchs are Oriental Bishops in charge of the different Uniat Churches, as follows: The Patriarch of Antioch (Maronite), the Patriarch of Antioch (Greek), the Patriarch of Cilicia (Armenian), the Patriarch of Antioch (Syrian), the Patriarch of Babylon (Chaldean).

1. The Maronite Church—300,000.

The Maronites of Lebanon (Syria) were originally Monothelite heretics. In the year 1182, the whole Church and Nation submitted to Rome.

2. The Greek and Slav Uniats—5,100,000.

(a) Melchite. These use their own liturgies and not the Latin liturgies of Rome and may be classed under four heads:—

(1) Pure Greeks—few.

(2) Italo-Greeks—50,000.

(3) Gregorians—one congregation in Constantinople.

(4) Græco-Arabs or Melchite—110,000.

(b) Ruthenian—Ruthenians and a few Serbs and Slovaks, 3,500,000. (The Ruthenians are the Little Russians dwelling in Galicia, Austria. Many in this country are now returning, as have their brethren in Russia, to the Orthodox Church.)

(c) Rumaic—Rumanians in Hungary, 1,400,000.

(d) Bulgarian—few.

3. The Armenian Uniat Church—130,000.

4. The Syrian Uniat Church—25,000 families. (Patriarch of Beirut.)

5. The Chaldean Uniat Church:—

Chaldees—70,000. (Patriarch of Babylon.)

Uniat church of Malabar—200,000.

6. The Coptic Uniat Church—20,000.

VI—EASTERN RACES OF THE LATIN RITE, IN EUROPE

Those Slavic races in which the majority are neither Orthodox nor Uniat, but Roman Catholic according to the Latin Rite, are: Poles, Croatians, Slovenes, about one half the Slovaks, and the Bohemians and Moravians. (These last two were originally Eastern Orthodox.)

VII—Also about 250,000 Albanians in North Albania are Roman Catholic of the Latin Rite.

BIBLIOGRAPHY ON THE EASTERN
ORTHODOX CHURCH

BIBLIOGRAPHY ON THE EASTERN ORTHODOX CHURCH

The following descriptive bibliography of books in the English language recommended on the Eastern Orthodox Church was prepared by the Rt. Rev. Edward M. Parker, D.D., and the Rev. Thomas Burgess, as a committee appointed for the purpose by the American Branch of the Anglican and Eastern-Orthodox Churches Union.

The Eastern Orthodox Church comprises about one fourth of the Christian people in the world to-day.

In order to stimulate and guide in America the reading on this subject, so little or so inaccurately known, the following book list has been compiled by a committee of the American Branch of the Anglican and Eastern-Orthodox Churches Union, in consultation with eminent specialists; and arrangements have been perfected so that all the books and pamphlets on the list may be readily obtained through any bookstore in the country. Especially is this study opportune because of the present efforts towards Christian unity, and because of the present problem of the hordes of Eastern Orthodox Churchmen pouring into our country.

* Titles marked [E. C. A.] are official publications of the Eastern Church Association.

RT. REV. EDWARD M. PARKER,
Bishop Coadjutor of New Hampshire,
REV. THOMAS BURGESS,
Saco, Maine,
Special Committee.

INDISPENSABLE BOOKS

The following four books and two pamphlets should all be in every Churchman's library. They are interesting, and, taken together, cover fairly adequately the history, doctrine, and worship of the Eastern Church, its present condition, and its relations with the Anglican Church:—

- I. A STUDY OF THE EASTERN ORTHODOX CHURCH. By the Rev. T. J. Lacey. New edition, 1912. Cloth, 50 cts.; by mail 55 cts.; paper, 25 cts.; by mail 30 cts.

A brief account of Orthodox history and characteristics and of Orthodox immigrants in America. This is the book to introduce the subject and to lend to others.

- II. STUDENTS' HISTORY OF THE GREEK CHURCH. By Rev. A. H. Hore. Price, \$2.25; by mail \$2.40.

The best and most unbiased complete history from the Council of Nicea to the present day, including all parts of the Eastern Orthodox communion and also the non-Orthodox Eastern Churches, and the relations with the English Church; also a good introduction on doctrine and worship.

Or as Substitute:

- MOTHER OF ALL CHURCHES. By Rev. F. C. Cole. Price, \$1.40; by mail \$1.50.

Vividly covers much ground in a sketchy, popular form. Might (but ought not to) take the place of the solid history of Hore for general reading.

- III. THE ORGANIZATION OF THE ORTHODOX EASTERN CHURCHES. By Margaret Dampier. [E. C. A.] Price, 40 cts.; by mail 45 cts.

Contains outlines of the constitution of each of the four Patriarchates and eleven autonomous Eastern Orthodox Churches.

IV. SERVICE BOOK OF THE GRECO-RUSSIAN CHURCH. Translated by Isabel Haggood. Price, \$4.00; by mail \$4.25.

The one complete standard translation of all the most important services, arranged for actual use of the Russian Church and invaluable for American readers.

Or as Substitute:

A LITTLE ORTHODOX MANUAL OF PRAYERS OF THE HOLY ORTHODOX CATHOLIC CHURCH. Done into English by F. W. Groves Campbell, LL.D. Price, \$1.00; by mail \$1.10.

This should be obtained by all because of its private prayers and its convenient arrangement. It is the book to carry when attending an Eastern Eucharist. Contains only the Divine Liturgy (Eucharist) with proper tables, and private prayers and offices.

THE CATECHISM OF THE ORTHODOX EASTERN CHURCH. By Ignatius Moschake, sub-professor of Theology in the University of Athens and Professor in Education. Being the Shorter Edition of 1888. Cloth, 20 cts.; by mail 23 cts.

Used in the public schools in Greece.

HINDRANCES AND PROGRESS IN THE MODERN GREEK CHURCH. A paper by the Very Rev. Const. Gallinicos of the Greek Church in Manchester, England. [A. & E. O. C. U.] Price, 8 cts.; by mail 9 cts.

OTHER BOOKS RECOMMENDED

GREEKS IN AMERICA. By Rev. Thomas Burgess. Illustrated. Price, about \$1.50.

"It is difficult for American Churchmen to realize the practical importance of a prompt and intelligent co-operation with the members of the Eastern Orthodox Church in this country. Mr. Burgess' book on 'The Greeks in America' gives exactly the information of their immigration to the United States and their distribution in this country, that will arouse us to a sense of responsibility toward them, while it contains enough of their history and religious position to enable us to deal wisely with our fellow Christians from Greece and Turkey. The chapters which I have read are interesting and well written, with a balance of statement and reasonableness, which makes the book a safe guide."—EDWARD M. PARKER, Bishop Coadjutor of New Hampshire.

RUSSIA AND REUNION. A Translation of Wilbois' *L'Avenir de l'Eglise Russe*. By the Rev. C. R. Davey Biggs, D.D. Together with Translations of Russian Official Documents on Reunion and English Orders. [E. C. A.] Price, \$1.00; by mail \$1.10.

A wonderfully interesting and sympathetic discussion in the form of letters, depicting the inner life of the Russian Church and Churchmen, all the more impressive because the author is a Roman Catholic.

THE CHURCH AND THE EASTERN EMPIRE. By the Rev. Henry F. Tozer, M.A. Published as a volume in "Epochs of Church History" series, edited by the late Bishop of London. Price, 60 cts.; by mail 68 cts.

For any extended reading on the subject, this little text-book must be the introduction.

GREEK MANUALS OF CHURCH DOCTRINE. An account of four popular Catechisms. By the Rev. H. T. F. Duckworth, M.A. Representative in Cyprus of the E. C. A. [E. C. A.] Price, 60 cts.; by mail 65 cts.

A concise summary of doctrine.

RUSSIAN ORTHODOX MISSIONS: A Short Account of the Historical Development and Present Position of. By Very Rev. Eugene Smirnoff, Chaplain to the Imperial Russian Embassy in London. Cloth, 96 pages, price, \$1.20; by mail \$1.25.

Incomplete but interesting, and almost the only work on this important subject. Price unfortunately is out of proportion to its size.

HISTORY OF CHRISTIANITY IN JAPAN. Vol. I., Roman Catholic and Greek Orthodox Religions. By Otis Cary. Price, \$2.50; by mail \$2.70. Gives good brief account.

EMPIRE OF THE TSARS AND RUSSIANS. Vol. III., Religion. By A. Le Roy Beaulieu. Translated by Z. A. Ragozin. Price, \$3.00; by mail \$3.25.

This large volume, sold separately from Vols. I. and II. on "The Country and Its Inhabitants" and "The Institutions" respectively, is vividly written by a great French scholar and is the best account in English of the Russian Church of to-day.

SEVEN ESSAYS ON CHRISTIAN GREECE. By Demetrios Bikelas. Translated by John, Marquess of Bute, K.T. Price \$3.00; by mail \$3.15.

The author was a great scholar of modern Greece. It is delightful reading and very valuable for a just and comprehensive view of the much maligned Byzantine Empire, the period of Turkish slavery, and modern Greece from the standpoint of a Greek.

THEODORE OF STUDIUM. By Alice Gardner. Price, \$3.00; by mail \$3.25.

A fascinating life of this saint, poet, monk, with vivid picture of the Eastern Church in the eighth century, of the Empire, and of Monasticism.

BRIGHTMAN'S "LITURGIES": Liturgies, Eastern and Western. Vol. I., Eastern Liturgies. Edited, with introduction and appendices, by F. E. Brightman, on the basis of a work by C. E. Hammond. Price, \$6.75; by mail \$7.00.

This is the standard work for liturgical study. Mention should be made also of—

EAST SYRIAN DAILY OFFICES. Translated from the Syriac with Introduction, etc., by Bishop A. J. Maclean. [E. C. A.] Price, \$3.40; by mail \$3.60.

This scholarly work gives insight into this once powerful, so-called Nestorian Church. (*Not Eastern Orthodox.*)

THE CHURCH OF CYPRUS. By Rev. H. T. F. Duckworth, Representative of the E. C. A. in Cyprus. Price, 40 cts.; by mail 45 cts.

HISTORY OF THE ORTHODOX CHURCH IN AUSTRIA-HUNGARY-HERMANNSTADT. By Margaret G. Dampier. [E. C. A.] Price, 60 cts.; by mail 65 cts.

ANSWER OF THE GREAT CHURCH OF CONSTANTINOPLE TO THE PAPAL ENCYCLICAL ON UNION. In Greek and English. Price, 75 cts.; by mail 80 cts.

THE CHURCH OF ARMENIA. Her History, Doctrine, Rule, Discipline, Liturgy, Literature, and Existing Condition. By Malachia Ormanian, formerly Armenian Patriarch of Constantinople. Translated from the French edition with the author's permission by G. Marcar Gregory, V.D., Lieutenant-Colonel, Indian Volunteer Force. With Introduction by the Rt. Rev. J. E. C. Welldon, D.D. Price, \$2.00; by mail \$2.20.

A remarkable book by a native authority on this much misrepresented and almost orthodox Church. (*Not Eastern Orthodox.*)

ARCHDEACON DOWLING'S BOOKS

By the Ven. T. E. Dowling, D.D., Anglican Archdeacon in Syria and Commissary for Eastern Church Intercourse within the Anglican Bishopric of Jerusalem.

THE ARMENIAN CHURCH. Price, \$1.25; by mail \$1.35. (*Not Eastern Orthodox.*)

THE PATRIARCHATE OF JERUSALEM. Illustrated. Price 50 cts.; by mail 55 cts.

SKETCHES OF GEORGIAN CHURCH HISTORY. With prefatory note by the Secretary of the Holy Synod of Jerusalem. Price, about \$1.00; by mail \$1.10.

SKETCHES OF CAESAREA, PALESTINE. Price, about 60 cts.; by mail 65 cts.

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The following are titles of volumes of translations, centos, and suggestions from the mine of sacred poetry contained in the Eastern service books. By the Rev. John Brownlie. Price of each, \$1.40; by mail \$1.50, except the second, the price of which is 60 cts.; by mail 65 cts.

These are here placed in order of value to the student. The first four contain excellent introductions.

HYMNS OF THE HOLY EASTERN CHURCH. With Introductory Chapters on the History, Doctrine, and Worship of the Church.

HYMNS OF THE GREEK CHURCH.

HYMNS OF THE APOSTOLIC CHURCH. With Biographical Notes.

HYMNS FROM THE MORNINGLAND.

HYMNS FROM THE GREEK OFFICE BOOKS, together with Centos and Suggestions.

HYMNS FROM THE EAST.

Dr. Neale's invaluable "Hymns of the Eastern Church" is, unhappily, out of print.

BOOKS FROM ROMAN AND PROTESTANT STANDPOINTS

THE ORTHODOX EASTERN CHURCH. By A. Fortescue. Price, \$2.25; by mail \$2.35.

Full of information but is written from an ultra-Papal standpoint.

THE GREEK AND ENGLISH CHURCHES. By Rev. Walter F. Adeney, D.D. International Theological Library. Price, \$2.50; by mail \$2.70.

Full of information and strives to be fair but contains too much Protestant bias.

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FINLAY'S HISTORY OF GREECE. From its Conquest by the Romans (B. C. 146 to A. D. 1864). Edited by H. F. Tozer. 7 vols., \$19.50; by mail \$21.00.

The first two volumes of the above, carrying the history to A. D. 1057, may also be obtained in "Everyman's Library," library edition, cloth, 35 cts. per volume; postage 8 cts. additional.

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